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Vol. XXX APRIL 1, 1904 No. 4

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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Published at PHILADELPHIA, 825 ARCH STREET

American Ecclesiastical Review

PHILADELPHIA AND NEW YORK

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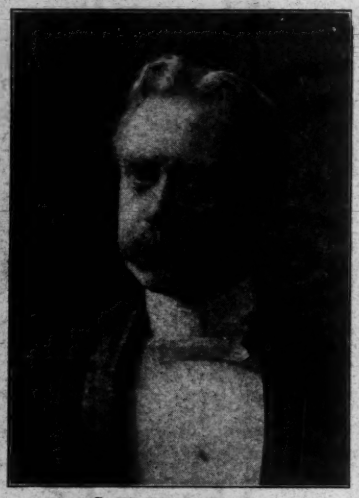

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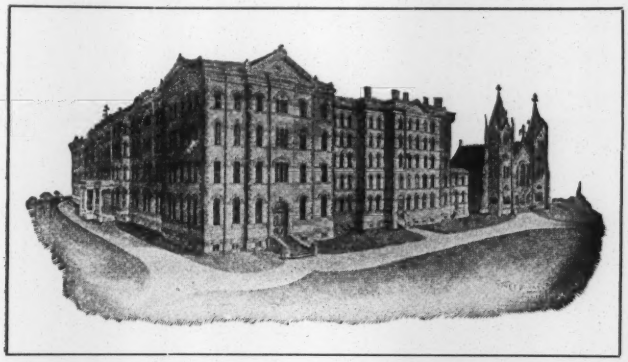

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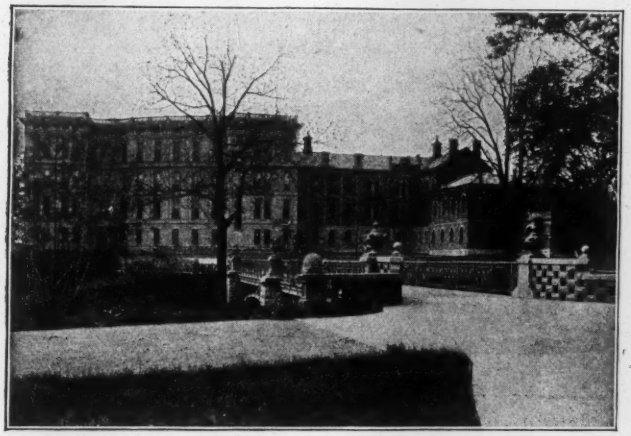

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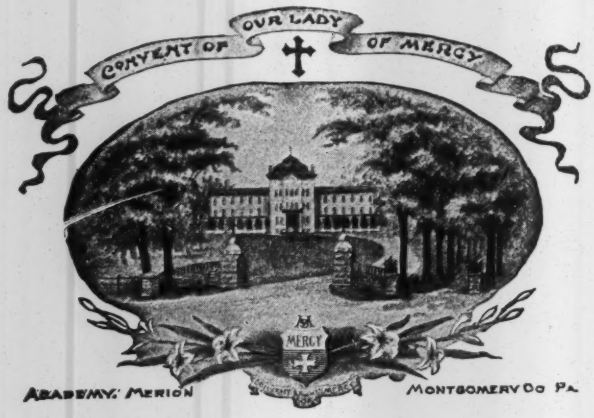

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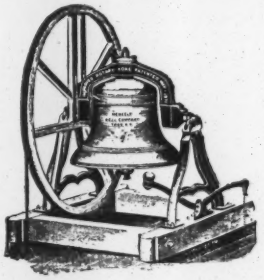

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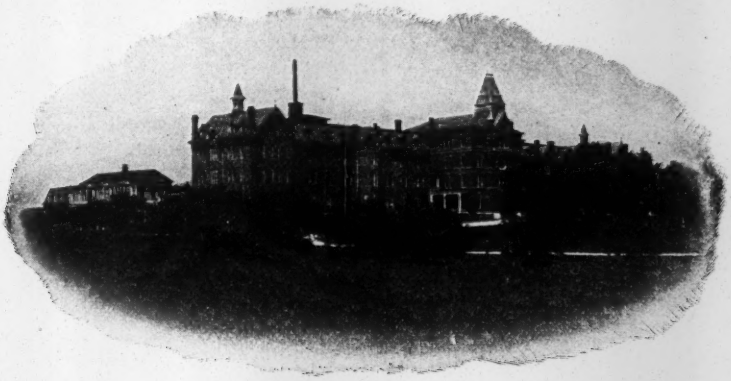

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THIRD SERIES—VOL. X.—(XXX).—APRIL, 1904.—NO. 4

EASTERTIDE IN DAYS OF OLD.

VENERABLE Bede says that the Esturmonath, now Passion-month, derives its name from a goddess of the Angles named Eostre, in whose honor feasts were kept in that month. He does not, however, say that the name of Easter was derived therefrom. Such action has never been warranted by the Church, which even changed the names of week-days and gave them numbers, thus *feria secunda*, etc. An old English root is the parent of such words as East, Eostre, Easter, and signifies rising; hence the word East, where the sun rises; hence the word Eostre, the goddess of Spring, when Nature rises in all grandeur; hence the word Easter, M. E. ester, O. E. Eastor, pl. eastro, *i. e.*, Easter holidays. Easter, therefore, means the Rise, or in Latin, *Resurrectio.*

With Easter, Lent comes to an end. At midnight the faithful attended Matins. The sepulchre formed the centre of interest. After Matins there took place in the sepulchre the scene of the Resurrection, a monument of which is retained by the Church, as a well proportioned tree grown out of a spontaneous custom, namely, the sequence of the Mass, *Victimae paschali laudes.* Here in the sepulchre is the fountain-head and the wellspring of drama. The cross which lay in the tomb was wound about with linen cloth and exalted over the altar, symbol of the glorious Resurrection. The white cross was ornamented with flowers and this was the Easter cross. Hence such a record as this: "Three great garlands for the crosses of roses and lavender. Three dozen other garlands for the quire (choir), 3 s." Evidently several

Easter crosses were erected. Easter is preëminently the feast of flowers, as Christmas is the feast of evergreens. *Pascua Florida*, Pasch of Flowers, the Spaniard calls Easter. In England it was customary to strew the church aisles and walks about the church with ivy leaves. The Easter flower *par excellence* was lavender, *lavendula spica*, the symbol of immortality. Nowadays it is the Easter lily. The bulbs of this lily are imported from the Bermudas by the shiploads, so great is the demand. The flowers of the lavender have a highly aromatic odor and a hot bitterish taste, whence, no doubt, the plant was associated with Easter on account of the aromatic spices which the three Marys brought on Easter morn to the sepulchre. The plant was extensively cultivated in Old England. The custom of erecting an Easter cross, white, and trimmed with garlands of roses and lavender, has continued down to our times in some non-Catholic churches. It was a harmless relic. The small white crosses covered with wax flowers and preserved under a glass are of the same origin. When, in recent years, some Catholic churches reintroduced the custom and reclaimed the Easter cross, there was some ignorant criticism about imitating others. Thus did the patriarch Isaac mistake his own son Jacob. It may be laid down as a principle that barren heresy, the acid of Christianity, the destructive element of religion, as so clearly seen in our own country, has produced absolutely nothing new, since it is a negative element. Whatever it contains worthy of serious attention is under one form or another borrowed from the "Dark Ages." It remains yet to be explored in how far old English hymnology has been ransacked and appropriated by sectarian hymn-writers. Anent this matter, so much is sure, that the Middle English folk-song has been transplanted to the South by the more genial Anglican. Northern Puritans eschewed song. In the South the old folk-song has been picked up by the slaves, received a fresh impulse, and deluged the nation with what is popularly known as negro minstrelsy.

A peculiar fancy prevalent in olden times was the popular belief that the sun danced thrice on Easter morn. Gladness prevailed among the people and they saw all nature round about them glad and bubbling over with joy, laughing and dancing and

making merry. Even the old, sturdy, solemn sun had to fall in line and dance, at least give three high jumps. At sunrise the people would watch the reflection of the sun in the flowing waters of a stream. Where there was no stream they looked into a well, and where there was no well, into a basin of water, and if the sun would not start to dance some one would give the basin a push and—lo ! and behold, sure enough, the sun danced thrice and the children were happy as happy could be. This sun-dance was called lamb-playing. Tremendously erudite lucubrations did the heretic leaders write to prove scientifically that the sun could not dance, but must perforce adhere to its orbital circumvolution, etc. But the people would watch the lamb-playing and be jolly on Easter day. Lent had been solemn and sober enough.

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THE ECCLESIASTICAL REVIEW

THIRD SERIES—VOL. X.—(XXX).—APRIL, 1904.—NO. 4

EASTERTIDE IN DAYS OF OLD.

VENERABLE Bede says that the Esturmonath, now Passion-month, derives its name from a goddess of the Angles named Eostre, in whose honor feasts were kept in that month. He does not, however, say that the name of Easter was derived therefrom. Such action has never been warranted by the Church, which even changed the names of week-days and gave them numbers, thus *feria secunda*, etc. An old English root is the parent of such words as East, Eostre, Easter, and signifies rising; hence the word East, where the sun rises; hence the word Eostre, the goddess of Spring, when Nature rises in all grandeur; hence the word Easter, M. E. ester, O. E. Eastor, pl. eastro, *i. e.*, Easter holidays. Easter, therefore, means the Rise, or in Latin, *Resurrectio.*

With Easter, Lent comes to an end. At midnight the faithful attended Matins. The sepulchre formed the centre of interest. After Matins there took place in the sepulchre the scene of the Resurrection, a monument of which is retained by the Church, as a well proportioned tree grown out of a spontaneous custom, namely, the sequence of the Mass, *Victimae paschali laudes.* Here in the sepulchre is the fountain-head and the wellspring of drama. The cross which lay in the tomb was wound about with linen cloth and exalted over the altar, symbol of the glorious Resurrection. The white cross was ornamented with flowers and this was the Easter cross. Hence such a record as this: "Three great garlands for the crosses of roses and lavender. Three dozen other garlands for the quire (choir), 3 s." Evidently several

Easter crosses were erected. Easter is preëminently the feast of flowers, as Christmas is the feast of evergreens. *Pascua Florida*, Pasch of Flowers, the Spaniard calls Easter. In England it was customary to strew the church aisles and walks about the church with ivy leaves. The Easter flower *par excellence* was lavender, *lavendula spica*, the symbol of immortality. Nowadays it is the Easter lily. The bulbs of this lily are imported from the Bermudas by the shiploads, so great is the demand. The flowers of the lavender have a highly aromatic odor and a hot bitterish taste, whence, no doubt, the plant was associated with Easter on account of the aromatic spices which the three Marys brought on Easter morn to the sepulchre. The plant was extensively cultivated in Old England. The custom of erecting an Easter cross, white, and trimmed with garlands of roses and lavender, has continued down to our times in some non-Catholic churches. It was a harmless relic. The small white crosses covered with wax flowers and preserved under a glass are of the same origin. When, in recent years, some Catholic churches reintroduced the custom and reclaimed the Easter cross, there was some ignorant criticism about imitating others. Thus did the patriarch Isaac mistake his own son Jacob. It may be laid down as a principle that barren heresy, the acid of Christianity, the destructive element of religion, as so clearly seen in our own country, has produced absolutely nothing new, since it is a negative element. Whatever it contains worthy of serious attention is under one form or another borrowed from the "Dark Ages." It remains yet to be explored in how far old English hymnology has been ransacked and appropriated by sectarian hymn-writers. Anent this matter, so much is sure, that the Middle English folk-song has been transplanted to the South by the more genial Anglican. Northern Puritans eschewed song. In the South the old folk-song has been picked up by the slaves, received a fresh impulse, and deluged the nation with what is popularly known as negro minstrelsy.

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their Easter Eggs, which of themselves yield a very fair show, for the shells of them are all painted with divers colors and gilt. Sometimes they are no less than twenty dozen in the same charger, neatly laid together in form of a pyramid. The table continues in the same posture, covered all the Easter week, and all those who come to visit them in that time are invited to eat an Eastern (*sic*) Egg with them, which they must not refuse." Eggs laid on Lady Day (March 25th) were preferred. Hence, as an old calendar has it, the term "*ova annunciatae, ut aiunt, reponuntur.*" In the household Book of Edward I mention is made, *anno* 1300, of 450 eggs at 18*d.* The old record reads thus: "Pro IIIIc di. ov. XVIII d." Many a game was played with Easter eggs, among them, picking and rolling. Rulers and princes mingled with the people on these days, even as to-day our Presidents roll the Easter eggs down the terrace near the White House to the great glee of the little ones assembled.

As to the origin of Easter eggs, various suggestions have been offered by those intent on reading a nation's character in its customs. The ancient Egyptians, Persians, Chinese, and other nations, including Greeks and Romans, had the custom of using and presenting colored eggs at this season. The origin therefore of such a universal practice must be sought in primeval times, before the dispersion of nations. It is the custom reigning at a time of the year when the nesting birds, large and small, begin to breed. Moreover, it was the ancient New Year's tide, the vernal equinox, and continued so in Europe up to within a few centuries ago. New Year's tide is naturally the time for strengthening old friendships and abolishing old feuds. Nothing secures the end of both more effectively than presents, be they ever so small. Hence the primitive presents of large birds' eggs, oftentimes most prettily colored, and as substantial a gift as primeval times afforded. In default of these specimens hen's eggs are dyed and supply the purpose. After all the writer has read and pondered over the subject, this explanation as to the origin of Easter eggs seems most natural and self-suggesting. Within recent years the manufacturing of Easter eggs in the form of bonbons has become quite an industry. The fashion was started in Paris. Thence it spread to other countries. In Russia, where Easter is religiously kept, a

new fashion took its rise, namely, Easter eggs made of glass. So great is the demand for these in Europe that all the glass industries of Russia begin after New Year to devote all their attention to this branch of manufacture. Most costly specimens of cut glass are prepared for the Czar and his family and friends. Sometimes the glass egg is hollowed and contains treasures intended for some imperial favorite. However, be the Easter eggs ever so costly, they will never supplant the plain dyed eggs endeared by the memories of childhood. It is true, in olden times eggs were not permitted as Lenten food, and therefore formed a special Easter dish; nevertheless, although indults now permit the use of eggs during Lent, they are none the less welcome under the form of Easter eggs.

The paschal lamb was a lamb prepared for the day and blessed by the priest in the church according to the prayers contained in the ritual. In religious communities all these customs are still treasured. The paschal lamb may be seen on a large platter. A little banner—a red cross on a white field—is stuck upon it. Whatever portion of the hallowed food remains, bones and shells and offal, is, out of reverence for the blessing, cast into the fire and consumed. In some churches the people are still encouraged to bring foodstuffs for hallowing on Easter morn, of which privilege they eagerly avail themselves.

A curious custom that existed in England of old was the passing around a hand-ball in church. In order to understand this custom it must be remembered that the penitential season of Lent was strictly kept in all its fervor in those times. There was no such indulgence as balls, theatres, banquets, during Lent. Even innocent games and sports were discarded. People preferred to carry off, at least some of the debt due to sin, in this world; and therefore Lent was truly and really a penitential season. The fast and abstinence were rigorously kept. Easter dawned, therefore, with a thrice-royal welcome. With Easter began the season of outdoor sport as Christmas was the climax of indoor sport. The hand-ball opened the long season of varied games. Indeed, all things, even games, in times of yore partook of a religious character. No irreverence was intended when the hand-ball was passed around in church on Easter Day; on the contrary, it was

a manner popularly adopted of consecrating the season of games now begun with the game of hand-ball. In honor of the twelve Apostles the game was played in a form demanding twelve participants. How few of us can enter into that spirit which both permitted and practised this and similar institutions! We have the old stories about the "Dark Ages" so constantly dinned into our ears that, even while resenting the imputation, we are unconsciously inoculated with the virus which affects our vision and judgment concerning the slandered, but truly great and glorious Middle Ages, great and glorious with all their faults.

The hymnology of Eastertide, as then in practice in the vernacular, has not, at least so far as English is concerned, been hitherto sufficiently explored. In old parchments and rare MSS. there are no doubt many gems of Easter carols buried. May they be soon brought to light for our edification and imitation.

Low Sunday.

With Low Sunday Eastertide proper closes. What may be the reason for this popular name it is difficult to explain. Explanations are suggested, but no satisfactory solution has yet been given. Some maintain that it is called Low Sunday to offset the grandeur of Easter. This explanation is not at all in accord with the principle underlying popular names and customs. Others declare that the word low is a corruption of lock and, as Lock Sunday, it forms the end of the closed season. An interesting folk-rhyme mentions Low Sunday as the end of one of the closed seasons. It is worded thus:

> When Advent comes do thou refraine
> Till Hillary set thee free again;
> Next Septuagesima saith the nay;
> But when *Low Sunday* come thou may,
> Yet at Rogation thou must tarrie
> Till Trinitie shall bid the mary.

However, that Low Sunday should stand for Lock Sunday is untenable on the lines of etymology and philology. In no way can it be demonstrated that lock is derived from low, or *vice versa*. The eve of Low Sunday was popularly known as Lawson eve. This would hint at a probable fact, namely, that Low Sunday stands for Law Sunday. Now the question is, whence and where-

fore the term Law Sunday? Was it because with this Sunday, or rather the day following, the courts of law, which were closed during Holy Week and Eastertide, opened again?

The consideration of facts such as these offered in this article are full of interest and instruction, not only as throwing light on times past, but also on times present. There is unrest round about us. General movements have general causes. Oppression is rampant. "In the sweat of thy face shalt thou eat bread" is really a curse in our age. It is all work and no play. Hence the unrest of the multitudes. People will have play. Mother Church gave them play. She stood by like a mother and glad indeed was she to see her children happy. One does not have to look far to find what element has crushed it. The sooner the people at large are made to understand where their true mother is, the sooner will they flock back and with scorn cast off the trammels which have been put upon them by force, trammels which, with ignorance, bigotry, slander and contempt, close the peoples' eyes against facts that need but to be seen to bring before the eyes of all the Church in her splendor, glory and greatness. God speed the day when truth shall triumph over falsehood, when facts, like another Solomon, will decide where is the people's true mother.

[Much of the matter embodied in the above article may be found in Brand's *Observations on Popular Antiquities*. This has been illustrated by Catholic practice and amplified from various sources.]

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L'AFFAIRE LOISY.

WHAT is there in the woes of France and even in her fireside quarrels that wins the attention of the whole civilized world? If an officer of the French army, who also happens to be a Jew, is court-martialled, the press of the world rings with the event. If a member of the French clergy, who also happens to be a Roman Catholic priest, is cautioned and corrected by his superiors, the whole literary world is interested. Here in England the Bishop of Worcester, Doctor Gore, succeeds in "ridding himself of a turbulent priest" who denies the Virgin-Birth; and few

pay any attention. But because the Catholic priest belongs to the French clergy, the press is glutted with accounts, opinions, and criticisms of the *affaire*. The London *Times* devotes a series of articles to it, giving it even a heartier welcome than it afforded to the book of the year, Morley's *Life of Gladstone*. The monthly reviews teem with it. Even the universities are moved, and sundry professors sign their names to articles written in praise or blame of the French Abbé.

In the present case the great notoriety achieved by the condemnation is due to three factors, France, Rome, and the Higher Criticism.

France is proverbially the land of literature and logic. It abounds with clear, clever disputants. It understands, as no other nation understands, the emotional force of words. It hates obscurity. It is impatient of premises, if it can run to conclusions. It will not be content to broach a theory, if it can bring about a Revolution. Its fault is to be grotesquely truthful. It does not understand that the light of earth is but a dim twilight which demands caution and is suggestive of reserve. It cannot lift its eyes from the world. It is ever speaking to others,—inventing words, coining happy phrases, striking off effective paragraphs, rousing an audience, playing a part. It is logical; but its logic is often no more than a beginning of rhetoric. It is emotional; but its emotions not rarely degenerate from the dramatic to the merely histrionic. But when it weeps, most men weep; and when it smiles, those who wept forget their tears.

Rome, again, is still in the world's thoughts, and still to the forefront. The eyes of everyone are upon it in fear or trust, in hate or love, but not in idle indifference. Its attitude to the social question, to the international question, to the moral question, to the intellectual question, to the theological question, is in the world's mind and press. Its theories of education, scouted for a time, are being welcomed back. Its work among the poor is being studied, appreciated, copied. Its loyalty to the Decalogue is being recognized. Its adherence to principles of sound reason and sane realism is winning the suffrage of thinkers. Its devotion to the things of faith is everywhere preaching the lesson that it is the visible world that is only for a time, and that it is the unseen world that cannot pass away.

The Higher Criticism is the last momentous factor in this latest *affaire*. But who will undertake to say what is the Higher Criticism? It is an abstraction; whereas France and Rome may be pointed out on our maps. Nay, it would be hard to say who are the Higher Critics. As a class they would seem to be mostly clergymen,—a few priests in communion with Rome; a few professors at Oxford, Cambridge, Harvard, Berlin; a few quiet country rectors in the villages of England, America, Germany, Holland; a few men who are not afraid of hard, quiet work with inscriptions and texts, and still fewer men, mostly French, who have the gift of speech and use it to create a movement. But they are not all alike in creed or thought. They are Roman Catholics, Anglicans, Lutherans, Methodists, Congregationalists, Jews, Agnostics, —yet mostly Christians. They do not always agree in principles, methods, or results. They profess to follow the historical method and to deal with the Bible as with any other book of history, though whether or not this ingenuous resolution contains some momentous assumption they are not as a rule concerned to inquire. In spite of themselves (and, be it said, to the honor of human nature) they cannot divest themselves of their religious convictions, but unconsciously or explicitly smuggle them into their method in the form of unproved but irrefutable assumptions. The Catholic quite naturally reads Catholicism into the Bible; the Anglican, Anglicanism; the Lutheran, Lutheranism. The Jew studies the New Testament, and remains a Jew; the Agnostic studies both Testaments, and is confirmed in his agnosticism. Yet they are all Higher Critics. Now were we asked what is the nature of this Higher Criticism, this something which is not a school yet is a "school of thought," which is not a church yet not hostile to churches, it would be easier to define it by what it is not and does not do, rather than by what it is and does.

Yet it is something; and something living, something strong, something moving, something to be all the more studied, guarded, perhaps feared, perhaps welcomed, because it is appealing strongly from its student-cells through lecture-halls and the highways of literature, to the mind of man. And if we were pressed for a definition, we should be inclined to hold that it is the theory of development as applied to the growth and contents of the Sacred Books.

This mention of the Sacred Books throws light on the anxiety with which the "Affaire Loisy" is watched. The Higher Criticism deals with the Book of Books. Its ceaseless energy circles round the pivot of the world's fairest hopes and ideals. Nor can we say that its attitude is one of irreverence. It may be illogical; but it is not wantonly blasphemous nor even flippant. The old scurrility of the encyclopædists survives only here and there in those few minds which the mysteries of life anger or infuriate instead of chastening and humbling. Even agnostic criticism, shorn of its bitterness, has become literary and pathetic. The men who toil at criticism are not critics for pleasure's sake, but for life and faith. They look on the Bible as something divine which the world could ill afford to lose. And with a doggedness of energy witnessed by the never-ceasing stream of new books, pamphlets, lectures, they spend their lives in the study of the Word of God.

These are the chief general factors giving the condemnation of Loisy an interest which reaches to every mind that thinks and every soul that would believe. To appreciate the true force and meaning of his condemnation, we must add the further factor of certain lectures published in 1902 and originally addressed by Harnack to members of the University of Berlin. These lectures have become famous under the title of *What is Christianity?* Their peculiar interest is that they are an attempt to reconcile Lutheran Protestantism and the Lutheran tenet of "the Bible only" with the theory of development. When Newman in his narrow brick-floored cell at Littlemore was casting accounts between Rome and Canterbury, he was led by the innate philosophy of his mind to review the whole character of revealed religion. Butler had taught him to look upon Revelation as continuous with Judaism. God's plan with the world of spirit was seen to be a gradual growth. It was only later on that this gradual development was formulated by other minds as a law of matter. When Newman judged between Catholicism and Protestantism, that is, between what appealed merely to the past and what appealed to past and present alike, but to the present as an outcome of the past, Butler's conception of the organic unity of the revealed Dispensation had given him a canon of criticism

which was fatal to the Protestant conception of an absolutely fixed, lifeless, and immovable Christianity springing ready-made and perfect from the mind of Christ. It was felt on all sides that Newman's defence of Catholicism was the death of Protestantism. Nor as a rule have Protestants even with the most Catholic leanings ever felt quite at home with the principle of development.

But not many years after Newman's famous book, appeared the *Origin of Species*, with the result that evolutionary categories began to be applied to every department of science, not excluding theology. A defence of Protestantism on lines of development, long desirable, now became a need. Harnack's *What is Christianity?* undertook the task from the standpoint of a broad tolerant Lutheran. He tried to prove to the undergraduates of Berlin that the "Gospel," which he nowhere identifies with the New Testament, is made up of the Lutheran principle of "Living Faith," and that this Faith is to be exercised in believing in the Fatherhood of God from whom sin parted us, and by whom alone the word of forgiveness could be spoken. Any dogmas other than the brotherhood of man in the Fatherhood of God are considered superfluous. Luther is reprimanded for having retained the doctrine of the Trinity. It was the faith of the first ages that made a God of Jesus Christ. The only visible Church, to Harnack's mind, is that union of visible men who hold justification by Faith in the Fatherhood of God. As a defence of Lutheranism Harnack's lectures are not without merit. They enunciate and perhaps vindicate the Christian view of the authority of the New Testament against the obsolete agnosticism of Strauss and Renan. They are mildly, if not aggressively, theistic. But they do not give any coherent explanation of development; as no writer can do who adopts the Protestant standpoint of a clearly defined, fixed, immovable Revelation given once for all, and impatient alike of addition, subtraction, or expansion. To a thinking Catholic Harnack's book is likely to be stimulating rather than dangerous. From time to time its happy insight and eloquent expression are irresistible. It is hardly less stimulating in those only too common passages of unproved assumptions and inaccurate observation. Yet on the whole it has proved itself

a dangerous book to some, and these not the most unlettered Catholics, for whom Harnack was a "clarum et venerabile nomen," a defender of the Faith.

Seeing that Harnack's book, although such a feeble and therefore dangerous defence of historical and especially dogmatic Christianity, was yet so influential with a certain number of Catholics, it was not unnatural that the Abbé Loisy should challenge the professor's conclusions and call on him to defend his defence. With this intent the Parisian professor wrote his little work called *L'Évangile et l'Église* and proceeded to cross swords with the lecturer of Berlin. Step by step the Catholic apologist followed his opponent, often drawing blood and always winning applause by his graceful manner of attack. No sooner had the Abbé's book appeared than two opinions of its merits made themselves felt. His own little knot of friends, students and fellow-workers, were not unnaturally proud that a French ecclesiastic had shown himself daring enough to challenge, and strong enough to overthrow the Colossus of German Criticism. Others, and by no means the "baser sort" of Biblical critics, were sore afraid that *L'Évangile et l'Église* was no less dangerous and assuredly more ambiguous than *What is Christianity?* For whereas the Lutheranism of Harnack was supple enough to identify itself with little less than Unitarianism, the French priest was bound in loyalty to his Church to hold the Trinity and the Incarnation. All those Catholics who deplored the apologetics of the Abbé were not equally discreet or considerate. In a letter from a prominent French ecclesiastic and exegete who is no patron of Loisy's methods, the action of certain of Loisy's opponents is characterized as "brutal." The duty of the Abbé's superiors became one of extreme difficulty. On the one hand it was evident that any condemnation of the book would only serve as matter of rejoicing to the enemies of the Church in France, at a time when it was expedient for Catholics to present an unbroken front. On the other hand, the book had been published by an Abbé on an important theological question in the Archdiocese of Paris, without the *Imprimatur* of the Cardinal Archbishop. Moreover, on such matters as the Divinity of Jesus Christ and the institution of the Blessed Eucharist, where it was imperative and not impossible to

be clear, the Abbé was confessedly and perhaps designedly ambiguous.

On January 17, 1903, *L'Évangile et l'Église* was condemned by Cardinal Richard, Archbishop of Paris. Some other Bishops of France imitated the action of the Archbishop; whilst others kept silence. It was reported that the Abbé had made a full submission. Some months later he published a defence of his little book in a new work entitled *Autour d'un petit livre*. There could be no doubt about his adherence to his views. They were repeated, and indeed emphasized in the second work. The author's facile and brilliant pen was employed, not in reassuring those of his friends who had taken fright, but in somewhat ironically bantering the Cardinal Archbishop of Paris and other prelates who had forbidden the circulation of his books in their dioceses. It was easy to see where the matter would end. On December 19, Cardinal Merry del Val wrote to the Cardinal Archbishop of Paris that at a sitting of the Holy Office of the Inquisition on December 16th, the five following works of the Abbé Loisy were formally condemned, namely, *La Religion d'Israel*, *L'Évangile et l'Église*, *Études évangéliques*, *Autour d'un petit livre*, and *Le quatrième Évangile*. The said works were formally placed on the *Index* of prohibited books on December 23, 1903. In his letter, the Cardinal Secretary of State remarked that the "errors" of the Abbé related to—(*a*) primitive revelation; (*b*) the authenticity of the Gospel facts and teaching; (*c*) the Divinity and knowledge of Christ; (*d*) the resurrection of the body; (*e*) the divine institution of the Church and the Sacraments.

It is almost incredible how much interest was taken in the decision. Men distressed in mind very naturally strove to defend the condemned Abbé. There were not wanting earnest thoughtful Catholics who sought to screen him by saying that his little book, *L'Évangile et l'Église*, which had occasioned all the disturbance, did not represent his real mind, but only his defence against Harnack. It was evidently useless, they said, to attempt to discuss the Gospel facts with a Unitarian Lutheran as with a loyal Catholic. The first duty of a controversialist is to argue from or toward the standpoint of his opponent. Thus it was urged that Loisy could hardly employ all the principles of Catholic faith in

reasoning with a Lutheran who denied the Divinity of Jesus Christ and set little store by a visible infallible Church. But those who urged this did not detect the historic parallel between their case and that of Jansenius. In the eighteenth century it was argued that the propositions which the Church had condemned from the *Augustinus* of Jansenius were very rightly condemned, but were not really in the *Augustinus*. It was a similar plea to urge that the Holy Office, having read the Abbé's works, had very wisely condemned certain ideas, but that these were not really the teachings of the Abbé. This train of reasoning could not long satisfy thinking minds who reflected that it was no very hard matter for the Abbé to condemn these opinions, if he was so minded. Moreover, it was not one book of the Abbé's that was condemned, but five. The condemnation touched not merely *L'Évangile et l'Église*, which was professedly against Harnack, but four other works, in which the Berlin professor's name appeared only incidentally, if at all.

A somewhat more distressing question was raised by those who looked upon the condemnation of the Abbé as a condemnation of the whole school of Higher Criticism. Thus, the London *Times*, of November 10th, wrote that the condemnation of *L'Évangile et l'Église*, when it took place, would be tantamount to an acknowledgment that "the Roman Catholic position is, in the view of its highest representatives, incompatible with the acceptance of the results of historical criticism." In the London *Pilot*, of January 16th, H. C. Corrance, a convert from the Anglican Church, wrote: "Many of the Abbé Loisy's conclusions may be wrong, and may be corrected later in the light of fresh discoveries. But what he stands for is not particular views but a principle, that of the application of the scientific method to Scripture and history. The attitude of the Congregations is equally consistent and definite, as it has always been. They will not recognize the results of science or of criticism in any shape or form, to which the *Comma Joanneum* of the three witnesses is a standing testimony. They are not likely to make any weak compromise. It would confuse the issue, which is now as clear-cut and definite as possible."

It is clearly the conviction of not a few that the Roman Catholic Church is proving herself hostile to the Higher Criticism.

Now into the question "Who are Higher Critics, and who not?" or "What is the Higher Criticism, and what not?" we have refused to enter, because we do not quite see our way out. But assuredly with all the indefatigable energy, with all the archæological lore, with all the historical accomplishments of the exegetes, we have the fullest sympathy. In union with Him who made Himself all things to all men, we would even count ourselves on their side as far as we might also count ourselves likewise on the side of the Church. But we would only join with them on condition that they allow no personal distress of mind to make them swerve from the true meaning of the present event. Their rôle of historical critics lays upon them the duty of stating phenomena without any impress taken from the emotional level of the moment. The judgment, the condemnation, if you will, which is trying them must either be judged *in vacuo* or it must be taken with its complete environment. It must be left to itself as a whole; or it must be looked at as a part of the whole, which can only be fully known by a full knowledge of the whole, of which it is a part.

The simple phenomenon is this: Five books written by a French Catholic priest are condemned by the Holy Office and placed on the *Index* of forbidden works. No doubt Loisy would be commonly looked upon as a Higher Critic; but few even of the Higher Critics would identify all his conclusions with the assured findings of the Higher Criticism. His best friends are not too blind to see that all his conclusions are not necessarily true, and are not afraid to say so. H. C. Corrance boldly concedes that "many of his conclusions may be wrong," whilst hoping that these "may be corrected later on in the light of fresh discoveries." But if we may be pardoned a digression, it may well be asked what discoveries will tend to correct imperfect or ambiguous views on such questions as the Virgin-Birth, the Blessed Sacrament, the knowledge and Divinity of Jesus Christ? Even such a professed admirer of the Abbé as Baron von Hügel, in his touchingly loyal letter to the *Pilot* of January 9th, writes: "I do not think all his actions wise nor all his opinions true." Moreover, it would be unjustifiable to think that if we cannot identify the Abbé's five works with the Higher Criticism, if we cannot say that they are

the Higher Criticism, nor yet that they contain it, neither must we identify the decision of the Roman Congregations with a condemnation of the Higher Critics. To argue in this way may be intelligible and perhaps excusable in men laboring under a deep emotion; but it is not the historical method, which true historians should apply to the present equally with the past. The truth is that Loisy has been condemned, not because of his skill, but because of his want of skill in historical methods.

Professor Sanday, D.D., who has equal claims with the French Abbé to be looked upon as a critic, writes: "I am, of course, not concerned with the process by which M. Loisy arrives at his beliefs. On that subject I should have grave doubts, and from that side I should consider the tendency of his books such as to give rise to not a little anxiety. But as a student and a scholar, the objection I should take would be, not that his methods of criticism are likely to have unfortunate effects, but that as criticism they are faulty and wrong. . . . With all my admiration for M. Loisy I cannot help thinking that some parts of his teaching are really hazardous—not well founded in criticism and likely to have regrettable consequences. . . . I do not deny for a moment that M. Loisy is a very accomplished writer; he is fully acquainted with the history of criticism, and it is quite true that there is much in that history, particularly in that part of the movement with which M. Loisy seems to have most affinity, which may appear to point to the conclusions he has reached. I do not at all share in those conclusions; and the school that M. Loisy most favors I believe to be radically unsound: . . . From the paternal standpoint of the Church of Rome it seems to me, if I may say so, that the authorities have acted wisely. . . . I do not understand that any insuperable barrier has been placed in the way of future progress, but that what has happened may be taken to be just an intimation of the need for caution." Evidently the Oxford professor does not think with Corrance that the Roman Congregations "will not recognize the results of science or of criticism in any shape or form."

That the Higher Criticism still remains uncondemned in spite of the condemnation of certain "faulty, wrong, hazardous, radically unsound" views, is clearly the opinion of another well-in-

formed writer in the *Times* Literary Supplement. Speaking of Père Lagrange, the editor of the *Revue Biblique*, he writes: "Certainly it is a great credit to the Père Lagrange that he has done more than any one else to obtain a recognition of the Higher Criticism of the Old Testament in the Roman Church. At the *Congrès Internationale des Catholiques* at Fribourg, held in 1897, his speech in favor of the Higher Criticism was received with great applause; it was published in the *Revue Biblique*, and escaped condemnation, although any continuation was apparently checked. Since then he has published six lectures delivered at the *Institut Catholique* at Toulouse on *La Méthode Historique surtout à propos de l'Ancien Testament*, in which he accepts the Higher Criticism but dissociates himself from M. Loisy. Pope Leo XIII made him a member of the Biblical Commission. In the January number of the *Bulletin de Littérature Ecclésiastique* he has published a vigorous criticism of M. Loisy's recent works; but it is significant that it shows that his methods are fundamentally the same—his differences are really only as to results." Evidently neither Père Lagrange nor his panegyrist thinks that Rome has banned the Higher Critics. A witness of even higher authority may be found in an article contributed to *Le Correspondant* by Monseigneur Mignot, Archbishop of Albi, and quoted in the *Pilot*, January 23d. "Our faith would be in jeopardy if by the word faith we understood the collection of so-called traditionary beliefs, received without any examination; it would be in jeopardy, for instance, with many intellects if we were to stick to the old cosmogony, the common chronology, to the vulgar notions about the authenticity, integrity, mode of composition of our books, their dates and authors, the confidence they deserve when touching history or science. . . . Our opponents twit us with an ignorance of the progress of criticism or even hostility to it; they will have it that it is incompatible with the teaching of the Roman Church representing, above all, a principle of undisputed authority." But the Archbishop rejects the idea that Rome is flying in the face of criticism. Thus we are led to concede that the condemnation of the Abbé Loisy is a historical phenomenon of no slight interest, but to look upon it as Rome's rejection of scientific methods would be to practise that transfiguration of facts which it is the

custom of the advanced critics to attribute to Christians of the first ages.

We have said that it is not the methods nor even all the opinions of the Abbé that have been condemned; but certain opinions and a certain employment of those methods. To begin with. The Abbé distinguishes clearly between the historian and the theologian; between the facts of history and the data of faith. His little book *L'Évangile et l'Église* purported to discuss Harnack's *What is Christianity?* "solely on the facts of history."[1] But it is hard to say whether such a distinction is not too clean-cut to be really practical. The world of human beings is not a museum of logical entities — theologians, logicians, historians, mathematicians, statesmen, and the rest. It is a world of individualities— that is, of unities created out of the most complex entities. The men we meet with in daily life are not abstractions either in being or thought. As they cannot divide themselves into two self-existent beings, the one rational, the other animal, in spite of the fact that logic looks upon them as rational animals; so neither can they part themselves by merely willing it into two thinking beings, one of whom is a historian, the other a theologian. No man by any force of thinking or willing can add a cubit to his stature, nor effectually divide his thoughts into compartments. Every man is born a historian and a theologian, but especially the one who makes the strongest asseverations to the contrary. When, then, Harnack, or any other writer of whatsoever school, proposes to deal with Scriptural and theological facts merely as a historian, they should receive no encouragement, and assuredly no imitation from Catholic theologians, in their quixotic psychological task. It is true that they may not believe in all or any of the dogmas of the Roman Catholic Church. But it must be remembered that they who hold even one dogma are theologians, and they who hold none are metaphysicians; nor can either they or we keep our theology or our metaphysics from inoculating and coloring our history. Thus the resolution to unify facts, and especially religious facts, and above all Christological facts, by a purely historical principle, is fatuous. No one who claims to be a philosopher—and is not history but the minor

[1] *L'Évangile et l'Église*, p. viii.

premise of philosophy?—should lend himself to such a process except under protest and when all else has failed.

Yet if there is no other way to convince an opponent except by provisionally accepting his unpsychological division of thought, then should the theologian, or, if you will, the philosopher of divine realities, have a clear understanding of what may or may not fall under the jurisdiction of history. Here, indeed, the Abbé Loisy has attempted to distinguish, although his attempt has not met the success he would have wished. St. Thomas has taught us all that the dogmas of faith are not such as can be proved by any purely natural science. Neither psychology nor history can *prove* the Incarnation, the Resurrection, the Trinity, or any formal mystery. There is then a sense in which it is true to say that only faith can prove the Resurrection—that is, the glorification of Christ's risen Body. But we must be very careful to take this phrase at its true valuation. Seeing that dogmas are merely divine facts, it cannot mean that these divine facts are unhistorical. It cannot mean that Jesus Christ had no consciousness that He was the true, eternal Son of God, but that the faith of later ages discovered more in Him than He knew in Himself. It cannot mean that there is not and never was any historical evidence of the Virgin-Birth, but that the faith of later ages as it made Christ a God, made the Mother of Christ a Virgin. To be expected to hold these propositions, as M. Loisy's book apparently expects us to hold them, is really to ask us to believe impossibilities and contradictions. It is really to ask us to profess Jesus Christ in public, whilst burning incense to a false God in private. It is to ask us to be public Christians and crypto-sceptics. Fortunately, the world is too honest-minded and persecution too dormant to give any encouragement to such a temptation, even though it traces its parentage to Kant's woful distinction of the thing-in-itself, and the thing-for-us.

The Abbé Loisy would have made a better defence or apology for his Church had he kept clearly before his mind three most important principles.

Reason, working on the mysteries of faith, can only prove that they are not impossible.

Psychical, and still more, supernatural forces, enter the sphere of experience, *i. e.*, history, only by their effects.

The theory of a spiritual substance and spiritual interference or control over matter gives a more complete and intelligible synthesis of so-called religious phenomena.

The first principle of insufficient reason would have led him to own more frankly and more constantly than he has done that because a dogma of faith cannot be proved by reason, as the Trinity cannot be proved by history or psychology, nevertheless all the reasons are not against it.

The second principle would have led him to correct the errors incidental to the practical carrying out of the first. Because the spiritual world, if it exists, is not the material world, it is not necessarily unrelated to or undiscernible through the material world. Though spiritual substances are not the immediate objects of that sensible experience which supplies the data of science, yet there is no reason to deny to them the power of entering into the sphere of experience through their effects. Granted that our Blessed Lord did rise with a glorified Body from the tomb, it would seem repugnant to sound anthropology to assert that no witness could touch and handle Him. When Loisy denies or seems to deny on *a priori* grounds that any of the Apostles or disciples ever did touch the sacred risen Body, he is merely denying to a spiritual fact the right to enter into experience, even by proxy. And we need not remind him that this is a metaphysical assumption of the greatest import.

The third principle would still further correct the errors incidental to the working of the other two. It would allow that a *prima facie* view of material phenomena leads reason to consider both a spiritual and a material account of them equally possible. But, recognizing that the spiritual causes can only enter our experience through their effects,[2] it would go on to recognize that a spiritual account of the totality of the phenomena affords the most intelligible synthetic unity. Thus, just as the universe is more intelligible when viewed as the outcome and indeed the revelation of a personal God, so are the facts of Christianity more intelligible when viewed as the effects and revelation of a Divine Redeemer. Loisy concedes too much to Harnack when he grants

[2] Of course, exception is made to subjective spiritual causation and inner experience. We must not be taken to deny that we have experience of our own spiritual activities.

that the Saviour of the world had no clear consciousness of being anything more than the Judaic Messiah destined to inaugurate a kingdom of which He did not see the end or scope. This is to grant that the historical Christ had no clear notion of His Godhead. In plain words it is to assert that Jesus Christ did not know or announce that He was the true God. And a God is nothing if not self-conscious. For us it means He was not God. But viewed philosophically, if not historically, if Jesus Christ was not true God, the whole inauguration and development of Christianity becomes, I will not say inexplicable, but less intelligible. Effects seem to be greater than causes. The presence of spiritual forces fades into a philosophical ideal. The right of Christianity to constrain the assent and control the will turns out to be a usurpation. The civilization of the past twenty centuries rests on a delusion or an untruth. History justifies itself only by self-condemnation. Far from us to say that the Maker of the world could not have bettered the world and even redeemed it through the ministry of one who was no more than the Son of God by adoption. But the Christianity which has transformed the world, believed that the Legate from on high was no other than the Eternal Son, Light of Light, God of God. If, at the end of time we are to be told, as M. Loisy tells, that the historic Christ was not born of a Virgin, was not conscious of His Godhead, did not die to be our holocaust, did not rise in flesh and blood from the tomb, did not found the Church nor institute the real presence of His Flesh and Blood under forms of bread and wine, it will not satisfy us to add for our comfort that, though these things are not historically true, the faith of the early Christians believed that they were. What avails their faith, if it stands in opposition to fact? Can any simple-minded soul long hold to a theology which flies in the face of history? Can faith long rest on a denial of reason? No! One or other must sooner or later rule the soul, if not in harmony with the other, then to its exclusion. But we have no cause to think that a harmony is impossible, even though M. Loisy's well-meant effort to harmonize them by affirming the credibility and denying the historicity of the fundamental dogmas of Christianity can lead to nothing but insincerity of thought and sterility of belief.

VINCENT MCNABB, O.P.

Dominican Priory, Woodchester, England.

IN FATHER MARTIN'S LIBRARY.

I HAD barely got into a comfortable doze after retiring somewhat late, when a loud knock at my door aroused me with a sudden jerk upon my nerves.

"A sick-call, Father, at Mr. Lance's; the messenger is waiting for you below."

I hurriedly put on my clothes and went down to the door. It was Mr. Lance himself who informed me that one of his little children, a boy of about six, had been taken with spasms, and though the doctor did not think there was any serious danger, the little fellow had pleaded for the priest so earnestly that the father felt impelled to comply with the boy's wish, whilst he regretted the inconvenience to which he put us.

I took the Holy Oils with me, and it was well I did, for when we reached the house, the child had had a second attack, much more violent, from which he recovered only after the medicine ordered by the physician had arrived and been given him. It was a touching sight to see the young innocent who had been the pride of our Sanctuary Class, praying that he might be anointed. He seemed to feel quite sure that he was going to die, and attempted by his words and acts to soothe his good mother, who was heart-broken at the mere thought of losing him. I heard his confession; he had been admitted only a month before because of his own eager desire that as an altar boy he might begin a new life without any sin to wound the Sacred Heart of our dear Lord whom he was to serve at the altar on Sundays. His intelligent demand, and the doubtful condition to which the last attack had reduced him, prompted me to give him Extreme Unction; though I took occasion to emphasize the fact that one great purpose of the Sacrament was to implore recovery from serious illness, if it were profitable to the soul; and that our Lord would want him to serve Father Martin's early Mass, a privilege which the younger boys valued highly, since it was only permitted those who after a considerable apprenticeship in the Sanctuary Class had obtained a record for perfect observance of the Sacristy rules.

As I was on the point of leaving the room with some words intended to console the family, who dearly loved the child, the

father made a sign to me, pointing to the bed. The sick boy had fixed his eyes on me, with his tightly-folded hands on his heart, as if something still troubled him. I bent over the little black head, and said: "What is it, James?"

He looked steadily for a moment into my face, as if to gather from my look the answer to the question in his heart. "Father," he whispered, "Father, do you think our Lord—do you think He would come to me—now—here? I know I am not prepared, I don't know enough, and am not good enough—but I wanted to ask Him so many things, and Aunt Nellie promised to go with me to the church in the evenings, when I could stay a little while with her before the Blessed Sacrament. But now I shall not be able to go, and I would like to ask Him that He won't let mamma and papa weep so much, if God wants me to die."

There was no one to hear these words but myself; the others had left the room under the impression that the little fellow had some scruple of conscience which he wanted to confess. I assured him that I would be back shortly, and prepare him for Holy Communion, and that our Lord would be glad to come to him, since he desired it so much and proposed to keep his heart entirely for Him. Somehow, I felt the boy could not be convinced of the probability of recovery, and I left it so. There was for a moment great joy in his innocent countenance, when he heard me assure him that he might receive our Lord; then a slight shadow, as though of disappointment, crept over the face. I could not interpret it at the time. An hour later, when the messenger came to say that little James was dead, I understood that the child's soul had had a prophetic realization that he would not live to have his wish fulfilled on earth.

When Father Martin learnt of the boy's death, he was deeply affected. His fondness for the children of his parish had given to his work in the school the character of a relaxation, which reacted, not only upon his social, but his spiritual life. He never wearied devising schemes for their instruction and enjoyment, and in his ways with them there shone forth an innocent child-likeness which made one think of "San Pippo." It was probably, too, the secret of Father Martin's influence with the parents, even

those who were far from being tractable or devout. He used the children to bring their elders back to their duties, and many an indifferent Catholic father would have household devotions in the evenings, induced thereto simply by the instant example and earnest appeal of some one among the children.

The next morning the little altar of St. John Berchmann's in the Sacristy was decorated with white flowers. The altar boys asked permission to watch at the bier of their young companion, and it was arranged to have the little white coffin remain before the shrine on the eve of the funeral, which would be after Sunday, owing to the Bishop's coming. The incident also gave an impulse of special devotion to the Confirmation class, since all the grown children had doted on little "Jamsie," and many a time his unconscious example had reproved the truants.

Father Bernard went down with me to the Sacristy, whilst Father Martin had gone to console the bereaved family. I should say here that our Sacristy was a model of cleanliness and order, although it was not very conveniently located, being somewhat below the level of the church proper, which had been enlarged twice, with a limited area to one side. Everything, however, had its proper place, and the furnishing was in keeping with the purpose of what our Bishop called the vestibule of the Holy of Holies.

"What is this?" said Father Bernard, smiling, as he looked at the central panel of the altar boys' wardrobe, where the word **SACRISTY** was printed in heavy illuminated type. "One can hardly mistake the place without being admonished by an advertisement; or is there another Sacristy behind this door?"

"Oh, no," I answered; "that is one of our methods of instructing the young lads who serve at the altar. These letters contain the rules of the Sacristy, which every boy on duty is supposed to have learnt and to remember. Before they learn the Latin prayers they are obliged to pass an examination on the meaning of the word 'Sacristy.'"

"How?"

"Look closer. You see the capital letters are merely ornamental initials for the legend below. ***S**ilence, **A**ttention, **C**leanliness.* These are the three great rules, a wanton violation of which means

dismissal from the Sanctuary Class, which is composed of boys whose conduct in school has been faultless for a whole year. They are taken from different divisions,—the one recommendation, besides having deserved the twelve good deportment cards of the year, being that they are able to learn the Latin prayers."

"An excellent scheme," said Father Bernard; "but do those terms—silence, attention, and cleanliness—convey a sufficiently clear lesson to a boy's mind so as to command his constant obedience to them? I fancy that cleanliness, for example, is a rather vague term in the average boy's vocabulary. You mean, of course, that his dress and his shoes be clean, and that he keep his cassock and surplice unsoiled. But as to the degree of that cleanliness I imagine it would be difficult to draw the line just where a boy commits an offence for which serious punishment like dismissal from the class could be prudently inflicted."

"We have no trouble in that regard. The juniors are at first only permitted to come on Sundays. They wear their best clothes, of course. As soon as they present themselves, the senior of the sacristy examines their hands; these are expected to be faultlessly clean. Besides, every boy washes his hands right here before he goes to the altar or touches anything belonging to it. There is soap, a towel which is daily renewed, and a nail-brush. Father Martin holds that *this single rule*, rigorously insisted upon, effects the perfect observance of all the others."

"I understand. Unconsciously the boys get the idea of reverence due to the holy place from the trouble they are put to to keep clean fingers; some pastors make their altar boys put on gloves, but this, besides being against the rubrics, is apt to defeat the aim of personal cleanliness as a requisite for approaching reverently the altar."

"Precisely. Every boy has a pair of ordinary gloves which he puts on when lighting the candles or preparing the thurible, but they are not used in actual service at the altar. Each one has, moreover, a fixed day for cleaning his cassock and he has to provide for the washing of his surplice, which is given to him in a little cloth bag. For all this they are allowed opportunity and leisure, and a boy who serves the late Mass may take sufficient time to change his dress at home before appearing in school, be-

cause our pastor considers it infinitely more beneficial to a boy's education to get the idea that the Mass is the greatest service in which he can take part, than that he should be present at a reading exercise in school. Every preference is given to those children who are on actual duty as servers in the sacristy. They have their hours of reading in Father's library on Sunday afternoons. That stands for R. He himself selects the books, shows them pictures, and in various ways manages to amuse them when he can be with them. In this way he hopes to discover their dispositions and special gifts, so as to determine their aptitude in future life or their vocation for some particular profession. I think he has five boys at present in college who regularly write to him reports of their progress; two of whom he expects to send to the Seminary."

"Do you mean to say that he pays for the education of these boys?"

"No, though in one case I know he does so. Generally the parents are able to provide the expenses, and occasionally he suggests to some of the wealthier parishioners that they lend their means to a boy's advancement. But he keeps them all under his control, and when they come home in vacation he sees to it that they give edification and occupy themselves in a way helpful to their physical, intellectual, and moral progress."

"Under R, I see, you have the rules for the reading-room of the Sanctuary boys."

"Yes; but the reading-room is actually Father Martin's room. We have a hall with two divisions in the school, with a library for the children, where the boys and girls who have made their First Communion go on Sundays. But the Sanctuary boys are understood to be privileged characters, and they realize the distinction."

"But what rules do you need for them in that case?"

"Oh, they may borrow books from the Father, and one of them reads aloud any part that he thinks particularly interesting to the others. They thus show their taste, their intelligence, and particular inclination. Sometimes they copy or memorize parts, and the older ones even write short compositions on what they have read. The main reason for having this feature of Reading

among the Sacristy regulations is to keep the boys in mind of the privilege attached to the observance of the three rules of Silence, Attention to the duties and orders of the priest or the prefect, and Cleanliness."

"What are the other letters—I—S—T—Y?"

"Instruction every Friday evening to prepare for the ceremonies of the following Sunday or week. They must not forget this as a most important duty, which has to yield to all other engagements or occupations. They are taught everything connected with the liturgy—the purpose of the altar furniture, the meaning of the vestments, and their colors, the chant, and the translation of the principal prayers, etc.

"I—instruction. S—Saints, that is, special feasts of the year on which the service is more solemn and the altar boys go to Communion. T—Table of the week, that is, a card on which are inscribed the names of the boys who serve regularly from Sunday to Saturday. This table is changed every week and is in charge of the prefect, who sees that the boys appointed are in time and properly prepared for their respective duties. The last line is a reminder: 'Your service is that of God!' which is calculated to give their minds a supernatural direction."

"Well, well; and you say the boys observe these rules without trouble?"

"Yes; the only strict rule we have to enforce is the keeping clean of their hands. It works like a charm, they remember everything else; and indeed it makes little gentlemen of them in other respects as well."

ARTHUR WALDON.

"LEX ORANDI" AGAIN.[1]

IN the preceding issue of this REVIEW a certain "Seminary professor in the East grew [somewhat] enthusiastic over this book," whilst a certain "editor in the West denounced it as unorthodox." Rather a regrettable disagreement, though not unprecedented, amongst the doctors, yet withal not one under

[1] *Lex Orandi, or Prayer and Creed.* By George Tyrrell, S.J. New York and London: Longmans, Green & Co.

which there need be any fear for the patient's life. *Lex Orandi* may, it is hoped, be none the worse for the professorial enthusiasm, and it will probably be greatly invigorated by the editorial denouncement.

Just at the time when the Eastern professor was recovering from the shock at finding himself so completely in judicial discord with the Western editor, he received a marked copy of a highly respectable and more neighborly magazine wherein *Lex Orandi* is subjected to some criticism. It soothed him not a little to notice that a book over which after reiterated readings he can still "grow enthusiastic," has received some measure of encouragement from *The Messenger*, the only Jesuit organ in the United States, in the following pronouncement:

> "Father Tyrrell may be difficult reading; some may regard him as unnecessarily abstruse in conception, subtle in distinction, and arbitrary in his coinage; but these qualities are the result of his laborious efforts to establish religious principles, and interpret religious truth in a manner that will appeal to the multitude of men who would give no attention to the ordinary presentation of the doctrines of the Church."

Whether *Lex Orandi* be found "difficult reading" or "abstruse in conception" depends mainly on the mental preparedness and attitude of the reader. "Subtle in distinction" it probably is, but then spiritual life is subtle and calls for subtlety of insight from him who would treat it worthily. "Arbitrary in coinage?" I believe not—not more so at least than a fresh treatment of an old theme necessitates. Taken on the whole, however, the critic's assurance that one's favorite author "has done his work very creditably and in some points remarkably well," is certainly a comfort.

On the other hand, it is rather a disappointment to be told that "the book lacks simplicity, the real charm of spiritual writing," and that "for this reason even the many novel and suggestive passages it contains fail to impress the reader." Lack of simplicity? Yes and no. After all, is life simple? Simple indeed it is on the surface, but not in its depth. Simple, as is its outer manifestation in flower, and shrub, and tree, but bewilderingly

complex as you strive to catch it working in pollen and embryo, rootlet, and leaflet, or in the swift whirlings of protoplasm in the tiny cellule. Simple, as the sunlight that befloods the land and sea, but complex as the myriad play of shifting colors in the Western heavens. Simple, as the soul in its essence, but complex as the play of its unresting activities. Simple, as the ground lines of the *Summa Theologica*, but complex as the weft of thought in its individual departments.

Surely Father Tyrrell had no wish to skim the surface of the spiritual life. That has been done often enough by other hands. His it was to expose the interrelations of mind and grace, the adjustment of nature to supernature, of reason to faith. If his exposition "lack simplicity," may it not well be that its complexity brings it closer to what is real? Indeed, this very negative quality, so far as it is at all verified, seems to me significative of the genuine and permanent value of what Father Tyrrell has accomplished in his present as well as in his preceding work. He has seen through the mechanism of philosophy and theology, transcended their technicalities, interpreted these in terms of life, and reset them in the warm, living tissue of the individual consciousness.

Books we have beyond count in which our systems of thought and belief are presented in all their exact proportions and dovetailing connections. Our textbooks and manuals of instruction are constructed on a perfect dialectical method. Proposition, *status quaestionis*, arguments, corollaries, scholia, objections clear-cut in statement and equally precise in solution—all this—the mechanism, the logical system—is beyond estimation as a discipline of the student's mind. Not one of its details, no single formula or distinction, can we afford to lay aside. It is well, too, that renditions of our scholastic text-books should exist in the vernacular. Undoubtedly they are helps to the layman in acquiring exact knowledge of Catholic faith and practice. Another form, however, of presenting both our philosophy and our religion is no less needed. Outside the Church there exists a large and ever-growing literature treating in a most attractive form and style of the foundations of belief, and illustrating by analogies drawn from nature the truths of religion. Catholics are becoming acquainted

more and more with this literature, and they naturally ask: "Why haven't we books of this kind?" Of course it is easy enough to reply—"Why, we have;" but when one comes to count them up, one feels that his fingers will answer to check off their number.

Still more, probably, does one feel his limitations when casting about for a book suitable to hand to an intelligent non-Catholic inquirer versed in modern philosophical literature. It is true our supply of books adapted to this purpose has grown considerably in recent years. Thanks to the learned sons of Ignatius in England—the Rickabys, Mahers, Gerards, and the rest—we have some expositions of our philosophy which we feel may be recommended to the educated inquirer, without the accompaniment of an apology. Of those who have contributed to produce this class of literature no one has done better work than the author of *Lex Orandi*. He brings to what is evidently a labor of love a mind conversant not only with our own philosophy and theology, but also with the matter and trend of modern speculation. To a rich mental culture, rare penetration, sure religious instinct, he joins the still rarer gift of being able to mould philosophical truth in a form that is at once exact and beautiful. In this latter respect his work is unsurpassed, if equalled, by any living writer in the English tongue. He speaks to the world of to-day in a language it understands and will read. But *revenons à nos moutons*.

Waiving, though not conceding, that *Lex Orandi* "lacks simplicity," one must regret that some of its expressions have jarred on *The Messenger's* feelings. This time one's sympathy passes from the author to the critic, and we hasten to mitigate the unpleasant sensation. Father Tyrrell had—I was going to say, the misfortune, but, were it not for the jarring, I should like to call it good fortune, of constructing the following definition: "Revelations are but the epoch-making, supernormal experience of God-inspired prophetic souls" (p. 69). Now it may be admitted that this is one of those passages which seem to indicate a lack of simplicity. It may also be admitted that, had the exclusive particle *but* been left out, the interests of accuracy had been better subserved. Nevertheless, when the passage is reset in the context, it is not unnecessarily complex, and, if the reader's nerves are functioning nor-

mally, need not disagreeably jar. In one of his most profound, richly-suggestive, and beautiful chapters, "The Dark Glass of Mystery," the author is analyzing the relation between our conscious experiences, and the forms into which we endeavor to translate them. He goes on to say that, just

"As soul and body make up one being, so do our inward and outward experience make up one life, and so do the realms of spiritual reality—timeless and spaceless—and of material appearances make up one world. But this whole world of inward and outward experience has to be represented by our understanding and speech in terms of one (and that the lower) part, in terms of appearances; hence the inevitable confusion that attends our effort to explain spiritual experiences and realities, and to weave them into one coherent system or scheme along with those of our bodily life. . . ."

Therefore, must we be ever alive to the symbolic character of the expression of our experiences, lest we lapse into absurdities in our efforts to understand and interpret them. Now just as our body

is woven into the very tissues of the world of appearances, of which each particle exerts a ceaseless influence on every other; as it is subject from the very first to a whole system of attractions and repulsions which it is the slow and painful task of science to unravel, set in order and unify; so too our will, through its immediate *rapport* with God, is knit into that spirit-world of which He is Source, Centre, and End; is subject to its influences in every conscious moment of life; and it is only by the accumulated results of religious reflection that the implication of these experiences are unfolded, sorted out, and built up into a mental reconstruction of the spirit-world. *Revelations are but the epoch-making, super-normal experiences of God-inspired, prophetic souls*, by which some unexplored tract of the Beyond is laid open to momentary observation; and furnishes the basis of a new law or generalization which links incoherencies together, and brings order out of previous confusion.

"Just because God is the first, the deepest, the most continuous, and all-permeating influence in our conscious life, He is the last clear result of this unravelling, unearthing process; the first thing given us in the order of 'confused knowledge,' He is the last to be known distinctly; the last, because of His very nearness, to be severed and

pushed away from self, and viewed under the form of an object. Through the creature we can get to the Creator, through the finite to the Infinite. Good and evil first present themselves to our choice in those wills like our own, with which we are in social relationship. From the glitter of these innumerable reflections we turn round to look up to their source in the heavens.

"Thus we learn to distinguish between God as He is given to our experience and as He is represented in the constructions of our religious understanding; even as we do between Nature which presses and acts upon us as a whole, and Nature as known to us only in part—merely from the surface in contact—through the enigmatical constructions and symbols of science." (Pp. 69–70.)

I have emphasized the passage which the reviewer has found jarring. If perchance it should have the same unpleasant effect on the reader, it might be well if he re-read the passage several times, brooding over each of the epithets. Not only will he thus become insensible to the abnormal stimulus, but mayhap he will discern a previously unsuspected richness of meaning in the definition which will amply repay the reflective process. Thus a certain complexity of expression is often a condition of accuracy. I am tempted to offer some analytical suggestions, but the reader might resent the seeming mistrust of his insight, so I shall hasten on.

Another expression which the reviewer has found jarring is the author's speaking of God as the "hidden synthesis of irreconcilables" (p. 81); and certainly in its isolation it may well startle the nervous. See it, however, in its context, and it is harmless enough. Father Tyrrell has appended to his chapter on "Belief in God" a note explanatory of the difficult concept "analogous." Taking as his basis the teaching of St. Thomas[2] he goes on to say:

"Assuming that reason forces us to admit the existence of one necessary Being, all-wise, all-powerful, all good, the first and all-sufficient cause of every finite perfection, I have implied that between these attributions (existence, being, unity, necessity, wisdom, goodness, power, 'firstness,' causality) as used of God and as used of creatures there is no common or identical measure, but only an analogy; that God is more than generically distinct from any finite being;

[2] *Summa Theol.*, p. I, qq. 1–12.

that *He is unthinkable save as the hidden synthesis of irreconcilables;* we affirm that the synthesis exists, but of its precise nature we have no proper idea. What drives us to this affirmation is the necessity of believing that all finite perfections and advantages, however mutually exclusive, must be united and transcended in the simplicity of their common source. Owing to this absolute simplicity, what we call knowledge, goodness, power, etc., in God, are but aspects of exactly the same inscrutable thing or perfection. In us these qualities are incurably distinct; they can be magnified indefinitely without ever merging into one another. Hence, when we call God 'Goodness,' 'Knowledge,' or 'Power,' we mean something qualitatively diverse from our own goodness, knowledge, and power, which are for ever distinct from one another, and are not God. Between His goodness and ours there is not a mere arithmetic difference of more or less; nor yet one of added or subtracted qualities leaving a common generic element; but there is simply diversity or all-permeating difference." (P. 81.)

Now I submit again that read in the context and in the obvious meaning of the author, only the hypersensitive need feel jarred at the sentence above emphasized. The author does not say, as the reviewer makes him say, that God is "the hidden synthesis of irreconcilables," but—as is clear from the words which I have italicized in the above cited passage—that such are the limitations of the finite mind that God "*is unthinkable*" in any other way.

Again, the reviewer deems it "arbitrary in Father Tyrrell to speak of St. Thomas as the highest accredited exponent of dogmatism." Here again the critic is hardly fair to his author, who completes the above passage with "can scarcely be accused of agnosticism" (*ib.*). Seemingly the critic has forgotten his Critics. Every tyro at Material Logic knows that "dogmatism" is the term correlative to scepticism or agnosticism, that whilst in common speech it has taken on a well-known objectionable meaning, yet in Critics, the science of certitude, it has a technical significance, designating as it does the standpoint of those who defend the mind's ability to acquire certitude. In the context in which Father Tyrrell employs the term he is speaking of a technically philosophical subject—the meaning of "analogous." Is it fair to wrench his expression from its surroundings and then

exhibit it in the opprobrious light in which the term stands with the average lay mind? Our critic of *The Messenger* is a Jesuit, and we may aptly refer him for the use of the term "dogmatist" in its technical sense employed by Father Tyrrell to another Jesuit author with whose terminology every broad student in scholastic philosophy is familiar. We mean P. Tilman Pesch, S.J., who in his text-book of scholastic philosophy says: "Si quaeritur de legitimitate certitudinis naturalis—respondent *dogmatistae* eam esse veram: respondent *sceptice* non esse veram," etc.[3] And indeed the term is not entirely unfamiliar to readers of English letters as far back as the Earl of Shaftesbury.

The critic thinks it "arbitrary in the author to postulate the distinction between the will-world, as he [the author] terms it, as the world of realities as against the material order of the world of appearances." Now this looks very much like a case of "you'll be damned if you do and you'll be damned if you don't." The author uses "dogmatism" in its technical connotation and is condemned as arbitrary, and now he uses a couplet of terms in their obvious and untechnical sense—that is, "realities versus appearances"—and finds himself equally doomed for his arbitrariness. Surely the reviewer can find no difficulty in one making a distinction between matter and spirit, sense and mind. That Father Tyrrell takes the term *real* as it is involved in these antithetic couplets can be seen by the blind, from the fact that he trenches it in with quotation points in the following passage:

"... it is in willing, acting, and originating that we recognize our selfhood or reality. Our dreams or dreamy states, in which we are to a great extent passive, are marked by a sense of unreality; we are not ourselves; we are not all there. We are most real only when we are most free, conscious, and energetic.

"What does all this imply except that the spirit which acts and wills is alone felt to be 'real' in the full sense; and that the world given to our outward senses is shadowy and dreamy, except so far as we ascribe to it some of the characteristics of will and spirit?

"Thus the life of friendship and social affection relates us to a system of spiritual realities like ourselves; whereas the solitary and

[3] *Cf. Institutiones Logicales*, Vol. II; or also P. B. Van der Aa, S.J., *Philosophia Scholast.*, p. 54.

selfish life relates us to a world of appearances and shadows, whose semblance of reality is but a broken reflex of our own."

In a dozen other passages Father Tyrrell manifests unmistakably the "reality" he attributes to the "will-world." "It is the spirit-world, the will-world, that is real to us beyond every other" (p. 11). "It is in willing and acting that our reality is revealed to us: and we account other things as real in so far as they seem to oppose a will to ours" (*ib.*). "As the rite or sacrament has its visible and spiritual side, its value as a fact in the world of appearances and its value as a fact in the will-world: so, I have implied, each ethical or theological statement is sacramental and belongs at once to the world of the natural understanding and to the world of faith and spiritual reality" (p. 52). Similar expressions occur *passim*, all which taken separately and collectively unmistakably show the author's distinction between world of reality and world of appearances to be anything but arbitrary; to be just that which common sense as well as sane philosophy finds between the material and the spiritual, the distinction founded on the duality in the unity of man's nature.

Such are the points of *The Messenger's* critique. Their value and the strength of their bases may be left to the reader's judgment. It is but fair to add that the reviewer concludes that "some of the chapters [of *Lex Orandi*] require wide reading in the history of Christian dogma," and that "the introduction needs, and some passages in it will repay, serious study."

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THE IDEAL CATHOLIC COLLEGE.

The following article is reprinted at the suggestion of one of our leading college presidents, from the March number of THE DOLPHIN. We have no doubt that it will interest many priests who have noted the weak points in the education of our boys. The writer, who is actually engaged in the work of tutoring and teaching, speaks from personal observation, which gives particular value to his criticism. We should be glad if it were to solicit comments from readers on the important topic of present Catholic college education.—EDITOR.

A PLEA FOR HIGHER IDEALS.

IT is good for workers, for busy men, to have ideals, else were this busy world a mere factory of shoddy! And as students

in an artist's class keep ever looking up from their copies to the model, so the wise toiler does not keep his ideal locked up in his breast, but has it ever before him to correct his outlines, make his weak tracings stronger, and erase those straggling additions that detract from the harmony of the completed picture. It is good above all for Catholics to have ideals, for without Catholic ideals the spiritual poetry of the world would be like unto a region ice-bound.

And the Utopia that comes before the mind of the educated Catholic oftener, perhaps, than any other is that of an Ideal Catholic College. This is the case especially with persons who have not long passed into man's estate, who are beginning to realize less dimly every day their own mental gaps and deficiencies, and who are tempted to throw most of the blame for their condition rather on their former college and teachers than on their own weak, unchastened wills. How many men after the years they have spent on the arts and humanities in a classical college are not tempted, when they realize how wofully ignorant they are, to reëcho the old educational heresy underlying the question, "What is the use of a classical education? Why did they not teach me something useful?" To devote space to answering this question would be but flogging a dying horse. It will be enough to say that if even a misapplied classical education will enable a man to realize and remedy his own ignorance, it has done more for him than perhaps the most modish system of commercial and pseudo-scientific cram would have done with the marvellous self-complacency and intellectual flatulence that it engenders and which lasts usually to the grave.

Most of my readers will, I think, have in their minds their own ideal of what a Catholic college should be. Many can have no hope of direct benefit to themselves through the partial fulfilment—for only so far can ideals be realized, alas!—of their own pet ideal; but as they live again in their posterity, so let them wish to be educated again in their sons and daughters. Let us then compare our ideals and see which of us has the noblest that is practicable.

A Recipe.

The ideal Catholic college would on its purely secular side be naturally a college composed of each of those various depart-

ments of human learning, modelled on its corresponding department in that college where a particular subject was generally regarded as being taught best. This idea of a college would be thus a purely composite idea, and an idea that could be but imperfectly realized. Limited means and a system limited to local needs, whether of town, state or nation, must always prevent the realization of such an ideal.

But, granted the purse of a Fortunatus to spend, and the wisdom of a Solomon to spend it, we should not then have approached the ideal college even on its purely secular side. There would be wanting tradition, that subtle and indefinable *genius loci*, which is the life and soul of a long-established college, and whose absence hampers for years the work of the ablest teachers and disciplinarians in any new school or institute of learning. This is the reason a reformed old college can, under competent management, hold its own successfully against the most up-to-date of new schools with the best scientific equipment of staff, appliances, class-rooms, laboratories.

The idea of such a college would not be hard to frame on paper. This college has the best system of teaching mathematics; that college is deservedly famed for the quality and character of its training in chemistry, or physics, or electricity; this college sends into the world the best linguists; that college is noted for its sound classical scholars; this college produces the best athletes; that college the ablest men of business; to every college its own speciality. Let us combine all these excellences and we get our ideal college, from the merely worldly point of view. How low this ideal is by the side of our poorest, worst-equipped Catholic college, every religious man will at once perceive.

The ideal Catholic college would be then a college that contained the foregoing combination of secular excellences, and that taught the doctrines of the Church in such a way as to produce the best Catholics.

WANTED A COLLEGE!

Now where are we to look for a college that trains the souls of its students in the best possible way? It would be far easier to name off-hand the best system of classical or mathematical

instruction, out of so many competing systems, than to answer this question. Why is this? Is it not because our religious training is stereotyped and very much the same anywhere?

Is the religious training in any Catholic college perfect? Far from it! Our doctrines are perfect, but our methods of imparting them must necessarily be as imperfect as the teachers. There must be many faults in our best colleges, therefore, and our Holy Mother the Church is ever peculiarly anxious that we should detect and remedy them in order that collegiate life may be a help and not a hindrance to salvation. The object of Catholic training is to convey the maximum of good to the greatest possible number. To convey the maximum of good to a great number but not to the greatest possible would be a fault in a Catholic institution. A mass of matter will be the more easily electrified in proportion to the absence of bodies in it that resist the electric current. Just as it is a physical truth that there are bodies that resist electricity, so it is a sad educational truth that there are boys and girls that cannot be spiritualized by life in colleges, and that hinder the free course of the electric current through the souls of others. Where these obstacles exist, the maximum of good is not being conveyed to the greatest possible number; there is a "short circuit" in our electrical system; there is a leakage of force; there is a fault in our college.

To find our ideal Catholic college we must, therefore, find these faults in order to eliminate them from our system.

"Religious Dyspepsia."

I have met at times past students of many Catholic colleges who were not practising Catholics. In answer to the question as to why they had abandoned their duties, the usual answer was: "O, I had so much religion crammed into me at school and college that I got sick of it!" Every priest must be more than familiar with this reply. I have just received this answer to my question from two former pupils of my own, living in quarters of the globe far remote from me and each other, who still maintain a correspondence with their former master. These were, when at college, tractable students of average brain power and, as far as I know, of good character.

Such iteration of an old familiar reply has led to this article, has induced me to ask myself: May there not possibly be something in it? I hope I shall not shock any of my readers by the avowal, but I earnestly believe there is. It is the "cramming" of religion that produces, I believe, a certain percentage of the leakage from the Catholic students of our Catholic colleges.

Much of our religious training in colleges is mere routine and appeals to the head chiefly, very little to the heart. Students are roused at an early, sometimes too early, hour. Sleepy in summer, benumbed in winter, equally distracted winter and summer alike, sometimes with the painful feeling of hunger that all young animals experience after a prolonged fast, they are driven by a task-master into the chapel. Morning prayers are uttered mechanically, and then comes the Holy Sacrifice of the Mass. A policeman or prefect is told off to see that Catholic boys commit no sacrilege! They are lucky if they are allowed to genuflect without the odious accompaniment of the prefect's hand-clapping. After Mass comes study for an hour or so, and then a breakfast of sorts, usually bolted. As human kind cannot chew the cud, this is usually the beginning of life-long dyspepsia. Religious indigestion arises in the same way.

Routine visits are made to the Blessed Sacrament during the day, with a policeman at the head and another at the tail of the procession. On a feast-day there may be a routine Benediction. Once a month a policeman goes his rounds and hales the delinquents to Confession. I dread the next thought, but there are, there must be, routine Communions. It is all part of the system.

Now just for a minute, gentle reader, never mind a defender of the system,—for I know as well as you there must be some system and some routine—but just ask yourself the question: Is the foregoing description fairly true? Does it resemble any of your own experiences? I know that destructive criticism is an easy task; but that is all that concerns us at present. Let us always train our minds to meet facts, particularly ugly facts, and we shall go far in our mental life. Let deductions come in their due course after the orderly harvesting and gleaning of particular truths.

INTOXICATED BY LIBERTY.

After a few months of this religious routine come the holidays, and good-by to books and routine—and, in how many cases, to weekday religion!

Human nature would not be human nature if a reaction against all kinds of routine did not follow! It is a terrible truth, but it is the truth for all that, and must be faced, that the greatest abuses follow in the holidays, when students in any of our colleges have been treated as slaves, and not taught the use of their liberty.

How many of those who may happen to read this article have not been deeply shocked, and their religious feeling wounded to the quick, at the conduct of Catholic students returning home in the cars on the first day of the holidays!

Slaves are intoxicated at the first breath of freedom, because they know not how to use their liberty; but the idea of intoxication is loathsome in connection with the student of a Catholic college. I knew a college some years ago of much pretension, whose success was due to the faded glories of an historic past, where it would almost be the language of flattery to say that license prevailed when liberty was given, or rather, as liberty was no part of the code, whenever the Draconic system was modified. Here in this college no student was allowed to leave the grounds except as one of a band of four, each band in charge of a cassocked seminarian, often much the youngest of the band, and one perhaps just promoted from the lowest college class to the dignity of the *soutane*. There was to me something incongruous in the sight of this juvenile wearer of the cassock, with the youthful down still fresh on his cheek, assuming the grave responsibility of looking after the conduct of four bearded veterans anxious for the stolen sweets of smuggled whiskey and contraband tobacco. When by its iron rules a college resembles a reformatory, corporal punishment of a kind has to be inflicted freely, and each of these bearded veterans knew the penalty, and was callous and resigned. The delinquent was sure to get his punishment, and if he showed fight to one of the prefects he was simply flogged by the four. All the convicts, I mean students, were driven in a chain-gang to Holy Mass, to prayers and to everything, and I wonder how many of those whom I knew then go

regularly now to a Mass of obligation, let alone to the free-will offering of a weekday Mass? May there not possibly, and I ask the question with all respect and diffidence, be something wrong with a system whose practical result is that all the religion of one's life-time is crowded into one corner of one's life? To make the child "honor his Creator in the days of his youth" is one thing, and to make the child honor his Creator in such a system as to produce a dislike for the honor of his Creator ever afterwards, is another.

The Puritan Snake.

The Catholic Church is the Mother of Liberty, as much the mother of true liberty as she is the stern foe of all license. Catholic teachers who cannot train their pupils to use their liberty aright, fall very far short of the Catholic standard. The behavior of a student whose religion is not a mere matter of scholastic routine, will not be different on the first day of the holidays from the middle of term-time. I protest vigorously against the view of those stern moralists among us who by constantly dwelling on one phase of Catholic ascetical thought have brought themselves into apparent sympathy with the Manichæanism of the Puritans. The Catholic Church ever sails a middle course. The Puritans denounced all pleasures, at least all harmless pleasures, for your saint of the street-corner is often a sad sinner in the closet. The opponents of the Puritans, who finally won the day, were Epicureans of the school of Horace, not of the great teacher Epicurus. The Catholic Church alone has ever consistently held the middle course between these extremes and left the soul of man free. She has ever taught man to know how to use his liberty, to be master of himself, and to enjoy all sinless pleasures. Hence Catholic England was "Merrie England," and amongst Catholics alone was found the true joy of life. France would, I believe, be "Merrie" France to-day, if religion were not driven into the sacristies and aristocratic *salons*, and if that foul fiend of French Puritanism or Jansenism had not broken the thread of Catholic educational life and alienated the clergy from the laity and the laity from the clergy, that unhappiest of all divorces in any Catholic country.

Catholic Hot-houses.

To develop further our idea of the Catholic college we must therefore imitate our Mother the Church in her careful avoidance of extremes. A plant raised in a hot-house is not adapted for the turbulent life of our northern climate, and if for experimental purposes we grow one of our home plants in a hot-house, we must take care to let it have its proper atmosphere, without which it will be a puny, sapless thing at the best. It is much the same in a college. A French atmosphere is, I think, the worst atmosphere possible for an American or English lad brought up with Anglo-Saxon ideas and institutions. The young American or Britisher should be taught to use his liberty, and should be put upon his honor as soon as he is old enough to understand the words "honor" and "liberty."

His college life should be a joyous life; his religion should be a joy; the trusting by his masters to his honor and not to their *surveillance*—that bad old system which produces more hypocrites than saints—should be his proudest privilege.

But how are we to effect this?

By remodelling the system where it is faulty.

Boy Wanted!

In every Catholic college there should be one priest whose sole duty or chief duty should be to act as parish priest to the students. He should not be a stiff, hard, hide-bound *règlementaire*, but a man of genial, kindly soul, one who has been fortunate enough to keep his boyish enthusiasm and sympathies unimpaired, one who is a boy himself. In every diocese there is a full score of such priests.

Do you remember that splendid sympathetic study of such a Father in the first part of Daudet's *Le Petit Chose*, that beautiful book marred and brutalized by the *style boulevardier* of its second part, *Le Petit Chose à Paris?* What a splendid prefect he would have made for our college! What an admirable blend of prefect and parish priest!

Nowhere in the world is there such wealth of material as in our Catholic priesthood. One of the many little things that astounds an educated convert is the number of priests he meets of

middle age and older, who have retained the hearts of boys amidst the many disillusions that they have met in their career. This explains why in English literature a non-Catholic writer will usually depict an old Irish priest, a priest of the only nationality he has met as a rule, as "a jolly priest," who "at all seasons of innocent jollity" is always the leading spirit.

This guileless Nathaniel-like character is, thank God! not peculiarly the characteristic of the devoted Irish clergy, though they have their full share of it. Such priests are to be found among every nationality, as this boy-like character is one of the marks of a peaceful Catholic heart and not of any distinction of race. "Who drives fat oxen must himself be fat" is an historic absurdity; but for all that I believe that he who wishes to rule boys successfully must himself be a boy at heart and in sympathies.

How many really excellent priests and schoolmasters fail at establishing an influence over their youthful subjects' minds simply because, in utter unconsciousness, of course, they act and talk and move amongst their charges like inhabitants of another sphere. I have often heard a good and holy priest giving little lectures to a class of boys in which the terms of scientific theology were repeated like spells and could only have been appreciated in a first-year class of moral theology. Like Goldsmith's young rustics they wondered at one head carrying all the learned words the good priest evidently knew.

We sometimes meet men in charge of boys and young men, who seem to have never been young themselves, excellent men and scholars of much erudition, who appear to have been suckled by a folio and weaned on a quarto, who can describe with enthusiasm the Olympian Games, but who do not know what "stealing a base" means, who walk about among their boys amazedly like foreigners listening to a strange tongue and wondering what it all means. Such men are admirable in a class-room, but as directors or prefects of boys they are but square pegs in round holes. Boys, in some respects more clear-sighted than their instructors, are the first to perceive and resent the incongruity of the whole arrangement.

For our ideal collegiate parish priest or prefect, however, no

such bookworm, be he never so saintly, would do; we want the man who knows boys and how to win them.

What routine he employed, he would limit to what is of obligation. We must attend Mass on Sundays and holydays of obligation; with regard to Mass on other occasions the Church has left us free, that we may have something of our own to offer, without compulsion, to God. Of boys over twelve, and of these alone am I writing, one volunteer at a weekday Mass is better than a dozen pressed boys. And how many such volunteers would not a Catholic Arnold in a Catholic Rugby call forth!

Loafers Must Go!

The great need in America and in Great Britain is a Catholic Rugby, a public school where Catholic liberty would truly prevail. If an Arnold with a purely natural religion at his command could produce the really admirable results that he did indeed produce, what might we not expect from a Catholic college conducted on the same principles with all the supernatural wealth a Catholic instructor has to help him? Arnold's first principle was to win the heart of the boy; his second principle was that all undesirable students, or those who were a hindrance to others, should be eliminated from the college. As he said, "It is not necessary that this should be a school of three hundred, or one hundred, or of fifty boys; but it is necessary that it should be a school of Christian gentlemen."

It is not enough for instructors to see that they themselves do not scandalize one of the little ones, they must see to it that no *σκάνδαλον* or stumbling-block be in their college from the presence of one of the boys themselves. I do not mean in a spiritual sense only, for what Catholic college or what English Arnold would tolerate for a moment a moral offender? As we know, Arnold removed quietly from Rugby many boys who were good boys in themselves, yet either stumbling-blocks to others or totally unfitted for college life. As every practical teacher knows, all boys whose parents are well-to-do, are not necessarily fitted for life in a college. Many boys at the present day are allowed to dream away their time at college in a state of intellectual torpor, when they might do wonderful things in the hands of a compe-

tent private tutor or at a less ambitious school. There is a squeamishness amongst us of hurting the feelings of parents, or of injuring the finances of our colleges by insisting on the removal of an unsatisfactory boy, not necessarily a dull boy, sometimes even a clever boy. But this must be done, if you are aiming at a high standard for your college, and if you are not, this subject has merely an academic interest for you. The average parent of average common sense will soon see that you have the interests of his son at heart, and will no more dream of dictating his standard to you than he would think of telling a watchmaker how to mend his watch.

My ideal college will have then probably small numbers from the start; and let them be smaller at first, by judicious eliminating of all unplastic material. The growth will be but gradual. There will be plenty of opposition, plenty of criticism, and little encouragement or help at first; but in the end, after much patience and tribulation, I think I can safely promise all those who think only in dollars and cents that it will pay. I swear by all the dollar-gods or sterling-gods that were ever created for their creators' adoration, that it will pay.

When it is found that your original high standard has been kept up and has never been lowered to meet some individual pupil's requirements, it will be a privilege for a student to enter the walls of that college. It will be an honor worth competing for, and there will be competition for it.

We Could an We Would!

If there is room in the State for hundreds of colleges with distinctly lower aims, with purely social or frankly mercenary ideals, there ought to be room in the whole country for one such college as ours.

Now, at the present moment our poorest and feeblest Catholic college is to Arnold's Rugby as Rugby was to the other English Protestant public schools of Arnold's day, just because it is a Catholic college. Would not a Catholic Rugby be as superior to the bulk of our Catholic colleges?

Is it an impossible ideal? Can you not picture to yourself a college with a sympathetic, holy priest winning the souls of the

students to God, winning them gradually, breaking down formalism and routine gradually, but winning them? It is a grand picture—but one, I feel convinced, that could be realized. And even if the sciences and 'ologies were a little behindhand in such a college, even if this marvellous brand-new psychological pedagogy, or pedagogical psychology, or whatever it is called, had not yet found its way there, it would be nearer, I think, the realization of our ideal Catholic college than many more pretentious institutions.

It is not an impossible ideal! Why should we Catholics, of all the people in the world, who are in a special sense the heirs of what is of good or of God in all the ages, why should we content ourselves with not a low, but the lower ideal? We who have the only religion in the world that is not at the mercy of every wind and breath of philosophy or science, we who have the one infallible touchstone, we whose position is alone secure, should feel ashamed at times when we see the high ideals of those excellent men outside our ranks in this world, and when we think how self-centred we are and how contented with "the good," when we might easily get "the better." The old proverb tells us, *Le mieux est souvent l'ennemi du bien;* but in our case the reverse too often obtains.

We are too apt to sing, "God's in His Heaven, all's right with the world!" and to fall back on our *laissez-faire* style of doing things, and trusting always to have the grand old Church behind us to fall back upon in case of need.

It is not necessary for us to await the rise of a new college, some phœnix among our Catholic colleges, to see our vision realized. As I have said before, an old college has something that a new college cannot hope to obtain for years, and that is, tradition and long-established *esprit de corps*; and by a sympathetic chief and prefects of the right stamp much of the obnoxious formalism that has grown up might gradually and judiciously be done away with. It would be edifying to see a Christian rivalry among our historic colleges, as to which could concede the largest measure of Christian liberty to its subjects with perfect knowledge as to how to use it. The result might be more useful to the soul of the student than winning even a base-ball match.

The Rector of a college has his best advisers even nearer him than he thinks. His best advisers are his own pupils. Arnold learnt more from his boys themselves than from the pages of any psychology, but it takes an Arnold to win the confidence of boys, who are, once they are won, the honestest advisers the sun shines upon. The next best advisers are for obvious reasons the boys who have just left college.

I do not despair of reading in the time to come the "School-days" of some Catholic "Tom Brown," marked by all the love and affection that that noble teacher Arnold continued to inspire in Judge Hughes, and in all his old boys. It has not been written yet, as Arnold's experiment has not yet been tried amongst us. We are waiting for the "high man" of whom Browning writes, and, as the times are ripe, let us hope we shall not have long to wait.

"That low man seeks a little thing to do,
Sees it and does it:
This high man, with a great thing to pursue,
Dies ere he knows it.

That low man goes on adding one to one,
His hundred's soon hit:
This high man, aiming at a million,
Misses an unit.

. . . . . .

Lofty designs must close in like effects!
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying." [1]

M. D.

THE POPE AND THE REFORM IN CHURCH MUSIC.

IN endeavoring to show what impression our modern worship with its travesty of Church music makes upon the serious-minded outsider, I quoted in my last article a passage from Mr. Blackburn in *The Chord*. Here is another passage from the same writer:

"You [Catholics] can have a reasonably dignified church service without spending one stiver more upon the church choirs than you are now spending in order to obtain a result that is tawdry, frowsy, and

[1] *A Grammarian's Funeral.*

ragged. . . . You have Miss A. singing duets with Miss B. to the words, 'Domine Fili Jesu Christe,' as if they were singing 'Oh, that we two were Maying,' or 'There's life in the old horse yet,' and to music which would disgrace a tenth-rate writer of music-hall songs.[1] Or, if it be a male choir, you hear thunderous basses without a note in tune, and emasculated tenors, . . . engaged over worrying the most solemn words of the Creed, as though they were prize dogs, and the Creed were a pack of rats."

A Catholic, writing in the Jesuit *Stonyhurst Magazine*, confesses:

"I have reluctantly arrived at the conclusion that of the immense number of religious sects at present existing in England, there is probably not one whose church music is not greatly superior, from the points of view of solemnity and devotion, to our own. This is a humiliating conclusion to come to; but for anyone who looks for correspondence between the music and the solemn act of worship which it is intended to pay to God Almighty in the church, it seems to be the only possible conclusion. Putting aside all other sects, let us take as an example the Anglican Church. The music sung in the now Protestant cathedrals absolutely puts us, or ought to put us, to shame.[2] Where have we [now] anything like it? In what Catholic

[1] I have heard, and recently, Sunday after Sunday, in a large Dublin church, for all the Diocesan Commission, the most disheartening twaddle piped in female duets all through low Mass. And what it consisted of was *bits* of the "Gloria," *bits* of the "Credo." Such words! And such music! And such wilful rebels, or at least ignorant innocents! But, anyway, ignorance, which in moral matters extenuates the crime, is itself in intellectual matters a crime of the first magnitude.

[2] He might add that their exquisite chanting of Litany, Versicles and Responses is the echo of their once Catholic offices; and that their noble tradition, from Tallis, Byrde, and other composers of the sixteenth century, is Catholic. The Latin originals of Tallis' motets, and the music of Masses by Byrde, last Catholic organist of St. Paul's, are now published. "The composers of the English school, founded by Tallis, and lasting to our own day, are sometimes said to be losing their popularity. This would be a pity. The Established Church has been right well served by her musicians. The greatest names in the history of English music are those of the organists and choirmasters who have devoted their talents to the composition of anthems. Why should not some of these works be set to Latin words for the services of the Catholic Church? . . . Dignified, church-like, written in excellent form, of moderate difficulty and convenient length, these pieces should be welcomed by our precentors and choirmasters. . . . It should be remembered, moreover, that [at least] one or two of the founders of the school of Anglican Church music

church can we hear music so completely in harmony with the prayer that is being offered up, as that rendered by those cathedral choristers? And yet their act of worship is, so to speak, fictitious; whereas we have the great unbloody Sacrifice offered up on our altars. Their empty celebrations are accompanied by chants which are soul-stirring and elevating, and assist the congregation to take active participation in the service. During our High Masses, on the contrary, we are performing pieces of an operatic character, very often scandalously light in style, orchestral symphonies which would have more fitting places in the concert hall, fugues, etc., which not only have no sort of correspondence with the words of the liturgy, but which, moreover, are eminently distracting to priest and people. . . . I do not wish here to be understood as advocating the exclusive use of Plain Chant. . . . Let us, by all means, 'rejoice in the Lord' in our Church music. But I conceive that we can do so without resorting to profane style, or making a hideous noise."

Some examples of what is done, of what is being done to us, in this year of Pope Pius' succession, have been given. What of the following? The disgusting things could be multiplied without number, from our so far non-Papal churches—non-Roman in one sense; yet the actual organists and choir of Rome have fallen under a special Papal lash; and are already in full retreat. It would be a useless impertinence to ask what Pope and Church would think of these announcements below. But we should like to have an opinion from the denunciatory Pope of the Church Music Letter, if, next year, his children behave in the same way still.

were Catholics!" So writes a reviewer in *The Month*, apropos of "*Cantica Sion*; or, English Anthems set to Latin Words." And it was when the Anglicans were false to their Catholic tradition that decent Mr. Evelyn wrote, like a pious gentleman—after Charles II's importation of an orchestra into the Chapel Royal to accompany the new solo anthems: "Instead of the ancient grave and solemn wind music accompanying the organ, was introduced a concert of twenty-four violins between every pause, after the French fantastical light way, better suiting a tavern or playhouse than a church."

Were he writing his diary to-day, where would he take refuge? In St. Paul's certainly, rather than in Brompton Oratory; in Westminster Abbey rather than in Farm Street. But let us hope he would not miss the full-blown Romanism—gravity in art, without heterodoxy in doctrine—of Westminster Cathedral. May it convert all the Catholics in music, as all the heretics in religion.

"At the Church of ———, West ——— Street, New York, on Sunday, April 21 [1903], vespers will be celebrated at 8 o'clock, and a meeting of the Archconfraternity of Our Lady of Victories will be held. The musical programme will be as follows: Prelude, organ and orchestra, 'Pilgrim's March,' d'Archambaud; '*Dixit Dominus*,' quartette, Barnby; '*Laudate Pueri*,' Gregorian; '*Magnificat*,' quartette, D. Giorza; '*Meditation*,' violin and organ, Hauser; '*Unfold ye Portals*' (chorus by the St. ——— Academy), Gounod; '*Tantum Ergo*,' chorus, Rossi; Postlude, '*Festival March*,' Mendelssohn. The soloists are: soprano, Mrs. K——; tenor, Signor O. M——; alto, Miss M——; basso, M. J. Jean ——. The orchestra from the St. ——— Academy, under the direction of Prof. ——, will supplement the organ, at which Mme. —— will preside. The Rev. —— will preach. A procession in honor of Our Lady of Lourdes will be held."

"The feast of St. Veronica, February 4 [1903], was celebrated with all due honors at the Chapel of ———. At the Solemn High Mass, the musical programme included a prelude for the violin and organ (Handel) by Messrs. ——. The Mass was Haydn's Third, sung by the Misses ——, sopranos; the Misses ——, and Mrs. ——, and Mrs. ——, contraltos; Messrs. ——, tenors; and Messrs. ——, basses; with a full chorus by the pupils of the ——— Training School. In the afternoon Giorza's Vespers were sung, with Gounod's '*O Salutaris*,' and Silas' '*Tantum Ergo*.' For recessional, '*Jerusalem the Golden*' was rendered."

And in Canada:

"Sunday, 18th inst., he administered the Sacrament of Confirmation. . . . The choir did splendid service under the able leadership of Miss ———, the efficient organist, assisted by Miss ———, Miss ———, and Mr. ———, violinists, Mr. ———, base (*sic*) violinist, and Mr. ———, cornetist. Miss ——— distinguished herself as usual, singing the Agnus Dei in superb voice. Miss ——— would be an attraction in any choir or Concert Co. in the land."[3]

If we do not want to prove anything else about the suffering Church, we certainly seem to want to prove that some of her children excel in vulgarity.

We wonder whether even the far-seeing Pope, and listening to

[3] Perhaps that should read, rather: "*other* Concert Co."

all the world, contemplated worshippers, at a church served by Religious, being handed the following :—

MUSICAL PROGRAMME FOR SUNDAY EVENING.

Organ—"Toccata" . . . . . Boely

Beads and Sermon.

"The Passion" . . . . . Haydn

Introduction.

No. 1—Choral—"Father, forgive them"[4] . . Haydn
Chorus and quartet—"Lamb of God". . . . Haydn
Soloists: Mrs. ——, Miss ——, MM. —— and ——.
No. 2—Choral—"Verily I Say Unto Thee". . Haydn
Chorus and Quartet—"Lord Have Mercy" . Haydn
Soloists: Mrs. ——, Miss ——, MM. —— and ——.

Benediction.

Chorus—"Sanctus" . . . . . Neukom
Bass Solo with Chorus—"Sub tuum" . . . . d'Anjou
Soloist: Mr. ——
Tenor Solo with Chorus—"Tantum Ergo" . W. Reed
Soloist: Mr. ——
Finale Organ—"Fanfare" . . . . . Barnes

N.B.—Mass for "All Saints," Nov. 1st, Farmer's B♭, Mass; for the Feast of the "Immaculate Conception of the B. V. M.," Gounod's "St. Cecilia." In preparation for Xmas, Marzo's 3d Solemn Mass, with full string orchestra.

If that sort of ecclesiastical naturalism is not, Pope Pius may well say, a calling upon me to purge the temple, I am no true Father of the misled faithful.

"We read," says that Pope's man, the editor of *Catholic Book Notes*, "in the *Franciscan Annals*, that at the Mass of Deposition 'at the recent Forty Hours, at ———, Mr. ———, the famous tenor, sang beautifully an *O Salutaris* after the elevation.' The same number contains an article on 'Loyalty to the Church,'

[4] As an introduction, these words might perhaps seem to be less unsuitable than other items in the programme.

in which obedience to the Hierarchy is duly insisted on, and loyalty is claimed as a conspicuous feature of the Franciscan character. This being so, we would call the attention of the good Fathers to a passage in the Thirteenth Decree of the Fourth Provincial Synod of Westminster (1873), which runs: 'Rectors of churches should not themselves publish in the papers, nor allow any one else to do so, accounts savoring of the theatre, and criticisms as to the ability and style of the singers, just as is the practice in connection with the stage.'"

That is worth requoting, in the present state of our church manners; for did anyone ever doubt, if he knew anything, what Rome would have to say to that church-theatre chat, or to our puffs before a great Feast of the Christian year, in a Christian city like Montreal, for instance, about a "choir of mixed voices, according to composer's desire, 150 voices; one of the finest Masses ever produced"? And about another "splendid choir, of ——— church," which "will render the Mass they so acceptably gave at Christmas, with the same soloists, as follow . . . "? "At 7.30 P.M., a grand musical Benediction has been prepared, Mr. ——— will conduct, Mr. ——— will preside at the organ. . . . Professor ——— will play the March from Tannhäuser." These are official notices, mind you. "Clearly, we are *not*, in England, as bad as might be." For never, there, did the most impious Catholic, or Protestant, I believe, go on quite like that, and go on again the next time, and the next. It is not ludicrous, because it is pitiful. But were the Church what those people would make her out to be, she might vanish from this world, and no serious soul would be any the worse. We wonder—in our rather silly way—that sons of toil, "lapsed masses," as we call them, do not take the trouble to pay to go to hear "the Prima Donnas of the Easter Morning Music," eleven *décolletées* ladies whose pictures appeared last year (in Holy Week) in a Boston "Catholic" paper. Perhaps it might be respect for Christ that would suggest to a Socialist to keep away from such performances. They would certainly confirm me, were I an outsider, in the belief that whatever Christianity was, its day is done; that its idea of God and things created, and of man and his destiny, must be cheap trifling, fit for the idle, the frivolous, the selfish,

but with no message for men who hope and work to help fellow-men, in this world, if not in the next.

I happend to see a letter from a disheartened layman, a man who studies Church music—but at his home. When on an engineering journey he went to a High Mass in a Canadian cathedral. "Instead of their singing the *Gradual*, the organist played *in slow time* a waltz strain from one of our latest comic operas. At the end of a furious *Credo* they sang 'Amen, Amen, A-men-men-men, A-men-men, A-men.'" How it recalls many a Sunday penance, of sickly sound and brutal. "But I rarely attend High Mass," says even a less musical, devout man, "because of the irreligious music. While I am not competent to criticise, I feel that it is undevotional and distracting." And a correspondent in *The Tablet* (London) protests: "Since I have been a Catholic I have never heard a Gregorian service to come up to . . . We seem to prefer to outrage Mozart and Haydn with a 'Cock and Hen' choir in an organ loft."

How edifying, finally, that "congregation and priests left the building to the moving strain of Mendelssohn's 'War March of the Priests?'" Newman says of "the muscular Christian" that it would make no difference to him if he woke up some morning and found he was a Mohammedan. If organists wished to make us go to sleep feeling that it would make no matter if we were pagans, they could not, to close our Sunday, play what is more suited to drive all Christianity out of us, than this roaring of absurd insults at the Crib and the Altar, for which the sacred rite and priestly words had urged us to keep a place in our hearts, weak yet longing for help. "Enfin," wrote Montalembert,

"avant de sortir des églises, il faut bien consacrer quelques mots à une classe spéciale de vandales qui y ont élu domicile, c'est-à-dire des organistes. Si c'est un crime d'offenser les yeux par des constructions baroques et ridicules, c'en est un, assurément, que d'outrager des oreilles raisonnables par une prétendue musique religieuse qui excite dans l'âme tout ce qu'on veut, excepté des sentiments religieux, et d'employer à cette profanation le roi des instruments. Spécialement à . . . les organistes se rendent coupable de ce crime. Règle générale, toutes les fois qu'on invoquera le secours si puissant et si nécessaire de l'orgue pour compléter les cérémonies du culte, toutes

les fois qu'on verra affiché sur le programme de quelque fête que l'orgue sera touché par M. . . . , on peut être d'avance sûr d'entendre quelques airs du nouvel opéra, des valses, des contredanses, des tours de force, si l'on veut, mais jamais un motet vraiment empreint de sentiment religieux, jamais une de ces grandes compositions des anciens maîtres d'Allemagne ou d'Italie ; jamais surtout une de ces vieilles mélodies catholiques, faites pour l'orgue, et pour lesquelles seules l'orgue lui-même est fait. Je ne conçois rien de plus grotesque et de plus profane à la fois que le système suivi par les organistes de . . . Leur but semble être de montrer que l'orgue, sous des mains habiles comme les leurs, peut rivaliser avec le piano de la demoiselle du coin, ou avec la musique du régiment qu'on entend passer dans la rue. Quelquefois ils descendent plus bas, et un jour de Pâques, 18—, on a entendu au salut un air fort connu des buveurs, dont les premières paroles sont :

Mes amis, quand je bois,
Je suis plus heureux qu'un roi.

On voit que ce n'est guère la peine pour Mgr. l'Archevêque d'interdire la musique de théatre dans les églises, puisque les organistes introduisent de la musique de cabaret.

"Il y a longtemps cependant que ces abus, si patiemment tolérés aujourd'hui,[5] sont proscrits par l'autorité compétente."

He quoted, too, from the seventeenth century, a French archbishop: "Enfin, nous défendons d'envoyer ou d'afficher des programmes pour inviter les fidèles à des musiques dans les églises, comme à des pièces de théatre ou à des spectacles." And half way between that day and ours an English priest thought "the taste of our Catholics in general for Church music is too vitiated, or perhaps rather totally corrupted by opera music and fiddling jigs, ever to relish serious tones." We to-day, therefore, are not alone unhappy. The stream has long been choked. But that is no reason, says Pope Pius, for standing on the bank, looking on; I shall dredge it out! be sure of that! The Pope needs, however, what St. Basil says the world does not well understand, "the courage of a Catholic Bishop;" he has to clear out what is natural, base, and deep-rooted.

But with him he has, of course, the Catholic Episcopate.

[5] Montalembert lived before Pius X.

Bishops may not have seen their way to enforce their decrees. But we know what German dioceses have done; where Church music, in its revival, seems to echo the new Catholic life and strength. Belgium, too, had its great reunion last year of men of all countries, who were both Catholics and musicians, under her Bishops. The English Bishops have published decrees. The Archbishop of Paris has enforced reform. The Archbishop of Dublin has a diocesan commission. Maynooth, in Ireland, and Oscott, in England, train hundreds of priests in good music. American Bishops in Council have reminded their priests of the claims of the Church's chant. And individual Bishops here have not been silent. Bishop Michaud, of Burlington, in a circular letter to the clergy, now writes the following, for instance: "The question of singing in the vernacular at funerals has often been brought to the attention of the clergy. As far as we know, our clergy desire the Church regulations concerning this matter to be observed strictly and to the letter. But among the laity there are many filled with vain notions not calculated to improve on Church Ritual, desiring only to have a concert or musicale of their own over the dead. Frequently, too, it is the work of an over-zealous singer who wishes, for his or her own glory, to acquire a little notoriety in entertaining a church audience by throwing in here and there a piece of music more suitable for a concert hall. From continuous pressure brought on the priest, he tires in his opposition, and allows the singing of hymns or songs in the vernacular.[6] With all the authority vested in us, we forbid such abuses, and direct our clergy not to allow any such in the church or in the cemetery. The Roman Ritual and Gradual are complete, and need no addenda for funerals, either from us or from the people."

A priest had written in THE ECCLESIASTICAL REVIEW imploring help or guidance against the custom, born of non-Catholic thoughts of death, of singing foolish songs at funerals.

Still, in justice to the erring laity, another priest remarks: "Is not this rather a strange thing to read of—at the funeral of a priest?

[6] And such hymns! For instance, that concertina street tune, to the sickly "*Take me*"; last, in the *Catholic Youth's Hymn-book*. And people that write such things are said to believe in Purgatory! God help them!

Recently this well known priest died; and at the Requiem Mass (where at least two bishops were in the sanctuary and two hundred priests) we read that a certain often heard song was sung: 'After the *Libera*, Mr. —— sang *Calvary*.' This is a piece of music that might do for Salvation Army marching. We bear with it in well-disposed parlors. But really it is a joke to force simultaneously on the mind the Holy Sacrifice, with the *Libera me, Domine;* and then, this song. It is just as irreverent as what we imagine is 'revival' ranting—well enough in its place. Its place is not near a Catholic Altar of God. Then, after the funeral, there was another wretched incongruous mixture. The sentimental 'Freemasonry'—we use the term advisedly—of popular American Universalism found its expression in what we read of as follows: 'The quartette sang *Rest, Spirit, Rest.*' We all know the sort of thing—sweetly pretty, and profane. Life is not a hymn; it is a struggle. Death is not a passing, with pride and vanity, into an elysium to which we do credit, as it were, by our visiting. It is far otherwise; as common sense says, and as is taught by the Catholic religion. However, this quartette—with a sort of parting respectful bow to Catholicism and the fear of God—added the *De Profundis* after its 'Freemason' (shall we not say, essentially Pagan?) nonsense. This is the way to undermine the real religion of Calvary."

Against the Unitarian hymn, *Nearer, My God, to Thee*, one Catholic paper of New York said it had given up the fight as useless. If not because it is Unitarian, yet because it is too expressive of useless pietism, it is out of place in Catholic worship; bearing, indeed, toward strong Gregorian indifference to sentiment, the relation our be-stuccoed rococo churches bear to the massive arches and roofs of Norman and Gothic stone. Our degeneracy is all of one piece.

Would any one take this for healthy old Catholicism?—with all due respect to the venerated author:—"As I entered, there was a whispering in the gallery overhead; and the little village choir, seeing a priest, thought they should manifest some piety and good works. They sang *Nearer, My God, to Thee.* I listened; and it sounded very sweetly and very appropriate there in that calm summer twilight."

The fact of it is, as said Cardinal Wiseman, on Prayers and Prayer Books (p. 15), that—

"The ancient prayers [and chant] partake of all the solemnity and all the stateliness of the places in which they were first recited. They retain the echoes of the gloomy catacomb; they still resound with the jubilee of gilded basilicas; they keep the harmonious reverberations of lofty groined arches. The Church's sorrows and her joys, martyr's oblation, and confessor's thanksgiving, anchorite's sigh, and virgin's breathing of love—all are registered there. He that would muse over a skull has his *Dies irae;* she that would stand at the foot of the Rood, her *Stabat Mater;* and they that would adore in concert before the altar, their *Lauda Sion.* Nor has the Church at any time lost her power of prayer, her mastery over the harp of David; but silent and unstrung as it may for a long space appear, she has only to attune it when she lists, and strike it, and it brings forth the same sweet, soothing notes as at the beginning."

In these days when even non-Catholics are going back to the old Catholic prayers and hymns and ceremonies, as if ravished by their very beauty,[7] shall we be content to be deprived of this part of our inheritance, or allow it to lapse into oblivion? Or shall we not rather say with the Psalmist, applying his words to the City of God on earth, "If I forget thee, O Jerusalem, let my right hand be forgotten; let my tongue cleave to my jaws, if I make not Jerusalem [*i.e.*, the Church and the Church's ways] the beginning of my joy"? As the founder of a true choir in Dublin pro-Cathedral

[7] The *Pilot* (London), in an article as to abuses in Anglican Church services, says: "We should be shocked if modern arts of stage management were applied to the ceremonies of worship; and so we ought to be shocked when we hear *Credos* and *Kyries* sung to strains of the bastard French opera school. The thing, if it were nothing worse, is an anachronism. But as we follow the line of musical development *backwards*, we find two points at which it comes to a kind of focus in forms of dignity and austere beauty, which are most suitable for association with religious ceremonies. Plain song (Gregorian) is, after all, the obvious and perfect satisfactory musical vehicle for our forms of worship. It is at once so bare and so beautiful, so restrained and so austere, that it obtrudes nothing, but is capable of receiving everything. Only one other kind of music, far different in scope, but springing directly from plain song, is also perfectly adapted for the more magnificent commemorative acts of worship—the German *Chorale*."

confesses, he learnt all his thought of the beauty of Catholic art and music, not from Catholicism, as he saw it, but from his sojourn at Christ Church, Oxford, that great foundation of the last days of Catholic England. How much better to spend money, as Pope Pius directs, on those *Scholae Cantorum*—and think of the heavenly sounds coming from such old Catholic foundations, as they live on in Protestant English cathedrals and colleges to-day—than on the patronizing of operatic singers to break Church laws, on hideous church decoration by contract, on passable stained glass, which if not best is bad, on statues which are simply monstrous, on huge pews which make a church look like an upholsterer's wareroom, and which architecturally are a grossly offensive substitute for light benches or chairs, and finally, on gigantic organs, the means of ruining the singing.

If we began at the beginning, in school, in convent, in seminary, and had more of the simple and true spirit of art whose foe is luxury, we should be, what it is our right and our duty to be, the guardians and patrons of what is at once beautiful and true. All of which is intimately connected with our own confessed parlous state in Church music. The present Archbishop of Dublin, himself, who—as also the Assistant Bishop—has been a faithful precursor of the Pope in striving to silence bad music, preached at an organ dedication that

"Everything about a church ought to be of the best; not necessarily in the sense of its being the most costly, but in the sense of its being the best of its kind, and of a kind that is good. . . . This holds for the pictures, statuary, stained-glass windows, the carving of the woodwork, the mosaic work, or the tiling of the floor. *It would be better, surely, to have none of these things in a church than to have them not good of their kind.* . . . Nothing but good can come of the sound principle that whatever we are to have of art-work in our churches should be really artistic, and that between what is merely mechanical and what is artistic—even though the art be of the simplest and most elementary form—there is a difference that in a sense is infinite. . . . *This is preëminently true of the organ.* . . . Though it has a solemn religious purpose to fulfil, it ought to be an instrument worthy of that purpose. . . . And we cannot shut our ears to the profane or worldly music that comes from the organ; when, too often, in the

hands of a performer wholly unconscious of the essential difference that there is in character between the music of the concert hall or theatre and the music of the church." [8]

And now in order to judge better about these things, in order to have renewed within us a clear spirit in art, so intimately connected with that right judgment, we shall be entering into ourselves, and, if we are wise, shall be pondering well what the Pope has said, and shall run before him to obey. I venture to recommend a little Catholic Truth Society penny pamphlet [9] by the priest who, until his resignation in January from ill-health, had been directing the services at Westminster Cathedral—*The Revival of Liturgical Services*, by Prebendary Kirwan. He quotes a writer's astonishment that Catholics should be found to set their fancy devotions against the Divine Office. "We are told that Vespers are not popular, that the people do not understand Latin, and do not like Gregorian, and so on *ad nauseam*." And the writer answers: "Is the Church wrong," she who has ordered what you "do not like"? Yet surely he should also answer—even for those who are not misrepresented as grumblers—why is Gregorian chant often so horribly sung, higgledy-piggledy, with no rhythm, even free, and with such braying noise, and such barbarous accompaniments? And why are the people not instructed in the use of office and chant? Why are not efforts made everywhere to give them the books they are willing enough to buy [10]—Missal, Vesper book, Holy Week book, or the American Bishops' Manual of Prayers? There are surely not many priests who would say: Do not give the laity books; they would be only too particular, and would notice mistakes. One would like to see that priest face Leo XIII or Pius X. Lastly, why are not our children also taught

[8] Bull of Urban VIII, at the beginning of the Breviary: "Divinam Psalmodiam sponsae consolantis in hoc exilio absentiam suam a sponso coelesti, decet esse non habentem rugam, neque maculam; quippe cum sit ejus hymnodiae filia, quae canitur assidue ante Sedem Dei et Agni, ut illi similior prodeat, nihil, quantum fieri potest, praeferre debet, quod psallentium animos, Deo ac divinis rebus, ut convenit, attentos, avocare alio et distrahere possit."

[9] 69 Southwark Bridge Road, London.

[10] Complete Holy Week books can be had of Burns and Oates, London, for nine cents. Almost complete Missals and Vesper books for the same price. Even those better printed and complete are not expensive in either America or England.

more of chant and office? The *New York Freeman's Journal* declares: "It is a remarkable fact that in our religious schools, colleges, and kindred places of education, the treasures of the liturgy are almost unknown." Truly remarkable. Not much wonder, therefore, when another American writer laments that "the sorrow and mortification is that so few Catholics take the trouble to understand this liturgy or to enter into its spirit." But, indeed, all must bear the blame together; for "there are a considerable number of churches in London and elsewhere in England where not one word of the Church's service is heard from the First Sunday in Advent till the last after Pentecost, with the one exception of the Mass."[11] How often are Vespers heard in Ireland? How often in parts of America?

Mr. Wm. F. Markoe, himself an organist and choirmaster in the archdiocese of St. Paul, declares: "Then, too, it is delightful to hear our Holy Father pleading for the revival of that well-nigh lost [in the United States] liturgical service of the Church called Vespers. It is the flippant and trifling musical substitute for Vespers and for the forgotten art of chanting the Psalms according to the seasons and festivals of the year, that have caused that beautiful service to sink into oblivion. That the people generally would welcome the revival of this time-honored service I can affirm from recent personal experience. In one of our large city churches, where it was announced that liturgical Vespers for the Dead would be celebrated on the evening of All Souls' Day, the church was packed as never before on a weekday not of obligation."

"It is a sad reflection that many of our Anglican High Church brethren are familiar with the psalms and the old Latin hymns, and the marvellous melodies the Church has set to them; and that to many of us they are entirely strange," is another very pertinent remark of the Westminister priest. But have we not — while Anglican youths study some liturgical history, and con their prayer-books, more or less—heard our Catholic youths brought out day after day to recite the Rosary, during one day's Mass after another? the effect of which, whatever it be, is certainly not to encourage a knowledge of the liturgy. And as one priest says,

[11] *Revival of Liturgical Services*, p. 3

who does not like having hymn-twaddle sung at him during Low Mass, with no relation to the day or feast, "It is, in other places, thought rude to interrupt."

How may matters be partially mended?

"First,"—such is Prebendary Kirwan's counsel—"begin with the children in our schools. It is ordered by a decree of the Provincial Synods of Westminster, that the children in our schools should be taught the Church music in order that they might be able to sing at our services . . . and in order that gradually the whole congregation might be got to join in the singing. Where is this carried out in anything like an effectual and systematic fashion? And why should it not be?

"Second, I should suggest that the children should be taught in the schools the meaning of the words of the *Kyrie, Gloria, Credo, Sanctus* and *Agnus Dei;* and that these, and not hymns in English, which have little or nothing to do with the liturgy, should be sung by them at the Children's Mass—especially that they should be taught to sing the *Credo* in plain chant. I never could see why in this way the whole congregation should not be got to join in singing the Mass service, in the same way in which they commonly sing the Benediction service."[12]

"Third—*Proprium Missae*—let it be explained.

"Fourth—spread Missal and Vesper books among the laity.

"Fifth—get volunteers to sing, and to hold practices.

"Sixth—use liturgical hymns; perfectly translated, as by Neale.

"Seventh—strive for united action of choirs; at whose festivals real Church music would be well sung and made known to the people. In this way Catholics in this country would have a chance of getting their musical taste educated and formed, by hearing sometimes the kind of music which the Church has pointed out as the style she wishes to be cultivated for use in her services. (P. 12.)[13]

"Next [he goes on], as regards the popularity of vernacular services. I hold this in most cases to be a fond delusion. Anything

[12] In England, that is; where, for Benediction, even a small congregation will dispense with a choir. But it is not so with us.

[13] A letter was addressed by the Catholic Association to all the choirmasters in London, inviting the coöperation of themselves and their choirs on the occasion of the Catholic Choirs' Festival, held at the Queen's Hall, on Monday, March 7, 1904, when Gounod's *Gallia* was heard, as well as motetts by Palestrina.

more feeble and dismal than the singing of English hymns, such as we are at present afflicted with, I cannot imagine ; speaking at least from my own experience. Certainly, no intelligent Protestant could be drawn to our churches by our popular hymnology. . . . With a few notable exceptions, the English hymns now in common use in our churches appear to me to be either forced and strained in sentiment, or else somewhat mawkish and sentimental in tone."

And, among ourselves, can anything be more unsatisfactory to every instinct—artistic, liturgical, historical, soundly religious—appealed to by the Pope, than a collection like that *Catholic Youth's Hymn Book* of the Christian Brothers, so widely used in the United States and in Canada, and so discreditable to scholarship in letters and in music? Its popularity is a sign that our well-meaning young men and women, whose home music is trash, feel quite prepared for a Church choir, where they find nothing to learn, nothing on a higher level than their own understanding. If they have a contempt for the Church's worship such as they know it—and they know what treatment it gets at their hands—what wonder? For who would not despise a teacher who was satisfied with our most careless and most slovenly ways? The people, when uncorrupted, have more of a Catholic instinct, more of the true taste, perhaps, than think the half-educated. I know that in Ireland simple-minded people will not believe you, that Irish melodies are played, nay, sung in church. Yet a Catholic paper on our side of the ocean could write that "the exquisite music of the *Harp of Tara* seems to express admirably the devotional sentiments of the *Ave Maris Stella*." Which had the instinct and mind of the Church? What that paper also absurdly called "Mozart's beautiful and really pious Twelfth Mass" —no more Mozart's than it is Handel's—and what it describes as "Lambillotte's grand Proses"—for which, and all the rest of his riot in music, may the good Jesuit be forgiven—were part of the music introduced once among a Plain Chant congregation, and, by the *poor*, grumbled against, as changing their cathedral into a theatre. These poor were the true children of the Church, which is misrepresented in higher places, but not in the Chair of Peter. Even the poor in Ireland—indeed those above mentioned were Irish emigrants—in that country where liturgical tradition was cut into

so deeply; even there, the late Father Cooke, O.M.I., told that when he heard a French Father come and sing Vespers, and chant properly the *Benedicamus Domino*, he made the remark, to himself, "he's a fool." Yet not one of the people laughed: which was what the Irish Father expected, he said; and so he added, "perhaps he's not such a fool as I thought." The poor people had a Catholic feeling for the noble chant which they then first heard, and which our vain-minded choirs will sometimes not have the common decency to answer, when a priest chants it from the altar.

As we come back to say, and cannot but repeat, some of us English-speaking Catholics have much to learn. For them, the Church's ceremonies and liturgy, if they in their narrow experience and miscultivated minds know nothing thereof, are matters of such small importance that they will neglect what they may see Catholics of other speech perform. But it is they themselves whose spirit is despicable. And since we are discussing these things in English, it is our own shortcomings on which it behoves us to look. Let us measure ourselves by the Pope's explicit directions, and not only so, but by the spirit of all that he implies, to the which it should be a happiness and an honor to conform. Then the Church would be really the Church. What a change there would be; what a blessed change! What a help to souls; what a guide to those within, to those without. All *that*, the Church, in her worship, would wish to be allowed to be. What pride we might have in her courts; were she but free to move in them as she would. And to sum up on this matter (concerning which our Holy Father feels so deeply, and has thought so long), these also were among his words when still Patriarch of Venice—if we are guilty, they are words of warning, not to say of fear—"Religious music must, through melody, incite the faithful to devotion; and it must possess these three qualities—holiness, artistic worth, and universality. For this reason, any light, trivial, or theatrical music . . . must be forbidden in the churches." Such music, he said, is "artifical in the solo numbers and sensational in the choruses." "It deserves," he continued, "the reproach Christ made to the money-changers in the temple: 'My house is the house of prayer, and you have made it a den of thieves.'"

Some simple and useful publications may be named: From Burns and Oates, London: *A Discourse on Church Music:* by Archbishop Ullathorne. *History and Growth of Church Music:* by Father Taunton.

The London Catholic Truth Society, whose publications can be had from the International C. T. S., 373 Fulton Street, Brooklyn, N. Y., and elsewhere in America, also offer, at a penny:—*Church Music*, A Pastoral Letter, by Bishop Hedley, O.S.B., of Newport, who, in his new book, *A Bishop and his Flock*, has written on the responsibility of his office in this matter; *Our Church Music: What it is and what it ought to be*, by W. Jacobskötter; *Church Music:* The thirteenth decree of the fourth Provincial Council of Westminster; and at sixpence:—*Ecclesiastical precepts in reference to Catholic Church Music for the guidance of choirmasters and organists*, by Provost Mitterer, a German priest; with the Bishop of Liverpool's approbation. The Society now publishes a Church Music Series of Gregorian Masses at a penny each.

Nearer home we have:—

A Guide in Catholic Church Music (Fischer, Pustet, Herder, Benziger, $1.00), by order of the First Provincial Council of Milwaukee and St. Paul, with preface by Bishop Marty, declaring the will of the Council of Baltimore, enjoining the singing of the Proper of the Mass and the Proper of Vespers; and urgently wishing that the rectors, teachers, organists, and directors of choirs select the sacred music for the use of churches and schools from the catalogue thus approved. "In looking over this Guide, not a few may wonder," Bishop Marty wrote, "why the compositions of the great masters, Beethoven, Mozart, Haydn, Rossini, etc., are omitted. First, because, like so many others of minor note, *they disregard the rules of the Church prohibiting the repetition of the priest's intonation at the 'Gloria' and 'Credo,'* and other unseemly repetitions or curtailments of the sacred text; and, secondly, because the composers primarily, and sometimes exclusively, intended the display of their talent und the musical enjoyment of the audience. . . . Sublime and touching as many of these compositions are, they would fulfil their real purpose if heard in the concert hall, or even in the church, outside the time of the liturgical functions. It would be a praiseworthy undertaking, if the choirs of our cathedrals and other city churches would revive the custom of holding from time to time oratorios or sacred concerts, where the lovers of music . . . might enjoy with

undivided attention and unalloyed pleasure the grandeurs and beauties of the art, which in Church music must act as handmaid, whilst in [other] sacred music it is admired as a heaven-born queen." But this *Guide* gives a large field to work in; seeing that some 750 Masses are named, and not less than 4,500 other pieces of Church music, which also are in accordance with the Roman laws, on fitness, perfect words, and length. The pieces are marked easy, medium, or difficult. The music approved by the Grand Rapids Diocesan Commission is also thus marked.

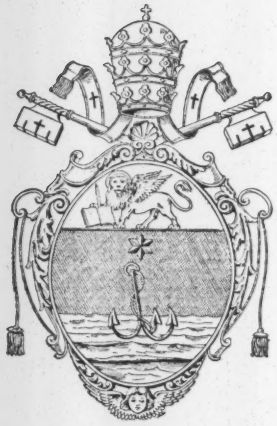
The Cincinnati Commission has issued official *Catalogues of Church Music* (Cincinnati: Keating & Co. $0.25). They contain hundreds of compositions accepted and approved. The reasons for rejecting others are given, according to Rome's direction.

The Dublin Diocesan Commission published a list of music (Dublin: Gill & Co., sixpence). The pieces in this list also are marked as to easy or difficult. "The abuse of omitting the Proper of the Mass and of Vespers" is to be abolished. Of course the Church's Roman rules are noted; described as "Synodal (1879) Regulations for the guidance of this Commission," without whose approval no music is to be sung in churches or in chapels. As to the organ: "military marches, operatic overtures, and sentimental airs" are never to be played.

Lastly, one would not omit, though somewhat dearer, Dickinson's admirable and sympathetic *History of Western Church Music*. The work of a professor at Oberlin College, it would be crowned by Pope Pius X. *Romanior Romanis*—alas!

W. F. P. Stockley.

Halifax, N. S.



Analecta.

LITTERAE ENCYCLICAE

DE CELEBRANDO QUINQUAGESIMO ANNIVERSARIO AB ADSERTO INTAMINATO DEIPARAE CONCEPTU.

Venerabilibus Fratribus, Patriarchis, Primatibus, Archiepiscopis, Episcopis aliisque locorum ordinariis pacem et communionem cum Apostolica sede habentibus.

PIUS PP. X.

VENERABILES FRATRES,

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Ad diem illum laetissimum, brevi mensium intervallo, aetas nos referet, quo, ante decem quinquennia, Pius IX decessor Noster, sanctissimae memoriae pontifex, amplissima septus purpuratorum patrum atque antistitum sacrorum corona, magisterii inerrantis auctoritate, edixit ac promulgavit esse a Deo revelatum beatissimam virginem Mariam, in primo instanti suae Conceptionis, ab omni originalis culpae labe fuisse immunem. Promulgationem illam quo animo per omnium terrarum orbem fideles, quibus iucunditatis publicae et gratulationis argumentis exceperint nemo

est qui ignoret; ut plane, post hominum memoriam, nulla voluntatis significatio data sit tum in augustam Dei Matrem tum in Jesu Christi Vicarium, quae vel pateret latius, vel communiori concordia exhiberetur.—Iam quid spe bona nos prohibet, Venerabiles Fratres, dimidio quamvis saeculo interiecto, fore ut, renovata immaculatae Virginis recordatione, laetitiae illius sanctae veluti imago vocis in animis nostris resultet, et fidei atque amoris in Dei Matrem augustam praeclara longinqui temporis spectacula iterentur? Equidem ut hoc aveamus ardenter pietas facit, quam Nos in Virginem beatissimam, summa cum beneficentiae eius gratia, per omne tempus fovimus: ut vero futurum certo expectemus facit catholicorum omnium studium, promptum illud semper ac paratissimum ad amoris atque honoris testimonia iterum iterumque magnae Dei Matri adhibenda. Attamen id etiam non diffitebimur, desiderium hoc Nostrum inde vel maxime commoveri quod, arcano quodam instinctu, praecipere posse Nobis videmur, expectationes illas magnas brevi esse explendas, in quas et Pius decessor et universi sacrorum antistites, ex asserto solemniter immaculato Deiparae Conceptu, non sane temere, fuerunt adducti.

Quas enimvero ad hunc diem non evasisse, haud pauci sunt qui querantur, ac Ieremiae verba subinde usurpent: *Expectavimus pacem, et non erat bonum: tempus medelae et ecce formido.*[1] Ast quis eiusmodi *modicae fidei* non reprehendat, qui Dei opera vel introspicere vel expendere ex veritate negligunt? Ecquis enim occulta gratiarum munera numerando percenseat, quae Deus Ecclesiae, conciliatrice Virgine, hoc toto tempore impertiit? Quae si praeterire quis malit, quid de vaticana synodo existimandum tanta temporis opportunitate habita; quid de inerranti pontificum magisterio tam apte ad mox erupturos errores adserto; quid demum de novo et inaudito pietatis aestu, quo ad Christi Vicarium, colendum coram, fideles ex omni genere omnique parte iam diu confluunt? An non miranda Numinis providentia in uno alteroque Decessore Nostro, Pio videlicet ac Leone, qui, turbulentissima tempestate, eâ, quae nulli contigit, pontificatus usurâ, Ecclesiam sanctissime administrarunt? Ad haec, vix fere Pius Mariam ab origine labis nesciam fide catholica credendam indixerat, quum in oppido Lourdes mira ap ipsa Virgina ostenta fieri

[1] Ier. viii, 15.

coepta: exinde molitione ingenti et opere magnifico Deiparae Immaculatae excitatae aedes; ad quas, quae quotidie, divina exorante Matre, patrantur prodigia, illustria sunt argumenta ad praesentium hominum incredibilitatem profligandam.—Tot igitur tantorumque beneficiorum testes, quae, Virgine benigne implorante, contulit Deus quinquagenis annis mox elabendis; quidni speremus *propiorem esse salutem nostram quam cum credidimus?* eo vel magis, quod divinae Providentiae hoc esse experiendo novimus ut extrema malorum a liberatione non admodum dissocientur. *Prope est ut veniat tempus eius, et dies eius non elongabuntur. Miserebitur enim Dominus Iacob, et eliget adhuc de Israël*[2]; ut plane spes sit nos etiam brevi tempore inclamaturos: *Contrivit Dominus baculum impiorum. Conquievit et siluit omnis terra, gavisa est et exultavit.*[3]

Anniversarius tamen dies, quinquagesimus ab adserto intaminato Deiparae conceptu, cur singularem in christiano populo ardorem animi excitare debeat, ratio Nobis extat potissimum, Venerabiles Fratres, in eo, quod superioribus Litteris encyclicis proposuimus, *instaurare* videlicet *omnia in Christo.* Nam cui exploratum non sit nullum, praeterquam per Mariam, esse certius et expeditius iter ad universos cum Christo iungendos, perque illum perfectam filiorum adoptionem assequendam ut simus sancti et immaculati in conspectu Dei? Profecto, si vere Mariae dictum: *Beata, quae credidisti, quoniam perficientur ea, quae dicta sunt tibi a Domino,*[4] ut nempe Dei Filium conciperet pareretque; si idcirco illum excepit utero, qui Veritas naturâ est, ut *novo ordine, nova nativitate generatus . . . invisibilis in suis, visibilis* fieret *in nostris*.[5] quum Dei Filius, factus homo, *auctor* sit *et consummator fidei nostrae;* opus est omnino sanctissimam eius Matrem mysteriorum divinorum participem ac veluti custodem agnoscere, in qua, tamquam in fundamento post Christum nobilissimo, fidei saeculorum omnium extruitur aedificatio.

Quid enim? an non potuisset Deus restitutorem humani generis ac fidei conditorem aliâ, quam per Virginem, viâ impertiri nobis? Quia tamen aeterni providentiae Numinis visum est ut

[2] Isai. xiv, 1.
[3] Isai. xiv, 5.
[4] Luc. i, 45.
[5] S. Leo M. Sermo 2 de Nat. Dom.

Deum-Hominem per Mariam haberemus, quae illum, Spiritu Sancto, foecunda, suo gestavit utero; nobis nil plane superest, nisi quod de Mariae manibus Christum recipiamus. Hinc porro in Scripturis sanctis, quotiescumque *de futura in nobis gratia prophetatur;* toties fere Servator hominum cum sanctissima eius Matre coniungitur. Emittetur agnus dominator terrae, sed de petra deserti: flos ascendet, attamen de radice Iesse, Mariam utique, serpentis caput conterentem, prospiciebat Adam, obortasque maledicto lacrymas tenuit. Eam cogitavit Noë, arca sospita inclusus; Abraham nati nece prohibitus; Iacob scalam videns perque illam ascendentes et descendentes angelos; Moses miratus rubum, qui ardebat et non comburebatur; David exsiliens et psallens dum adduceret arcam Dei; Elias nubeculam intuitus ascendentem de mari. Quid multa? Finem legis, imaginum atque oraculorum veritatem in Maria denique post Christum reperimus.

Per Virginem autem, atque adeo per illam maxime, aditum fieri nobis ad Christi notitiam adipiscendam, nemo profecto dubitabit qui etiam reputet, unam eam fuisse ex omnibus, quacum Iesus, ut filium cum matre decet, domestico triginta annorum usu intimaque consuetudine coniunctus fuit. Ortus miranda mysteria, nec non Christi pueritiae, atque illud in primis assumptionis humanae naturae, quod fidei initium ac fundamentum est, cuinam latius patuere quam Matri? Quae quidem non ea modo *conservabat conferens in corde suo* quae Bethlehem acta quaeve Hierosolymis in templo Domini, sed Christi consiliorum particeps occultarumque voluntatum, vitam ipsam Filii vixisse dicenda est. Nemo itaque penitus ut illa Christum novit; nemo illâ, aptior dux et magister ad Christum noscendum.

Hinc porro, quod iam innuimus, nullus etiam hac Virgine efficacior ad homines cum Christo iungendos. Si enim, ex Christi sententia, *haec est autem vita aeterna: Ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum;*[6] per Mariam vitalem Christi notitiam adipiscentes, per Mariam pariter vitam illam facilius assequimur, cuius fons et initium Christus.

Quot vero quantisque de caussis Mater sanctissima haec nobis praeclara munera largiri studeat, si paullisper spectemus; quanta profecto ad spem nostram accessio fiet!

[6] Ioan. xvii, 3.

An non Christi mater Maria? nostra igitur et mater est.—Nam statuere hoc sibi quisque debet, Iesum, qui Verbum est caro factum, humani etiam generis servatorem esse. Iam, qua Deus-Homo, concretum Ille, ut ceteri homines, corpus nactus est: qua vero nostri generis restitutor, *spiritale* quoddam corpus atque, ut aiunt, *mysticum*, quod societas eorum est, qui Christo credunt. *Multi unum corpus sumus in Christo.*[7] Atqui aeternum Dei Filium non ideo tantum concepit Virgo ut fieret homo, humanam ex ea assumens naturam; verum etiam ut, per naturam ex ea assumptam, mortalium fieret sospitator. Quamobrem Angelus pastoribus dixit: *Natus est vobis hodie Salvator, qui est Christus Dominus.*[8] In uno igitur eodemque alvo castissimae Matris et carnem Christus sibi assumpsit et *spiritale* simul corpus adiunxit, ex iis nempe coagmentatum *qui crediturі erant in eum.* Ita ut Salvatorem habens Maria in utero, illos etiam dici queat gessisse omnes, quorum vitam continebat vita Salvatoris. Universi ergo, quotquot cum Christo iungimur quique, ut ait Apostolus, *membra sumus corporis eius de carne eius et de ossibus eius*,[9] de Mariae utero egressi sumus, tamquam corporis instar cohaerentis cum capite. Unde, spiritali quidem ratione ac mystica, et Mariae filii nos dicimur, et ipsa nostrum omnium mater est. *Mater quidem spiritu . . . sed plane mater membrorum Christi, quod nos sumus.*[10] Si igitur Virgo beatissima Dei simul atque hominum parens est, ecquis dubitet eam omni ope adniti ut Christus, *caput corporis ecclesiae*,[11] in nos sua membra, quae eius sunt munera infundat, idque cumprimis ut eum noscamus et *ut vivamus per eum?*[12]

Ad haec, Deiparae sanctissimae non hoc tantum in laude ponendum est quod *nascituro ex humanis membris Unigenito Deo carnis suae materiam* ministravit,[13] qua nimirum saluti hominum compararetur hostia; verum etiam officium eiusdem hostiae custodiendae nutriendaque, atque adeo, stato tempore, sistendae ad aram. Hinc Matris et Filii nunquam dissociata consuetudo vitae et laborum, ut aeque in utrumque caderent Prophetae verba: *Deficit in dolore vita mea, et anni mei in gemitibus.*[14] Quum vero extremum

[7] Rom. xii, 5.
[8] Luc. ii, 11.
[9] Ephes. v, 30.
[10] S. Aug., L. *de S. Virginitate*, c. 6.
[11] Coloss. i, 18.
[12] I. Ioann. iv, 9.
[13] S. Bed. Ven., L. iv, in Luc. xi.
[14] Ps. xxx, 11.

Filii tempus advenit, *stabat iuxta crucem Iesu Mater eius*, non in immani tantum occupata spectaculo, sed plane gaudens quod *Unigenitus suus pro salute generis humani offerretur, et tantum etiam compassa est, ut, si fieri potuisset, omnia tormenta quae Filius pertulit, ipsa multo libentius sustineret.*[15]

Ex hac autem Mariam inter et Christum communione dolorum ac voluntatis, *promeruit* illa *ut reparatrix perditi orbis dignissime fieret*,[16] atque ideo universorum munerum dispensatrix quae nobis Iesus nece et sanguine comparavit.

Equidem non diffitemur horum erogationem munerum privato proprioque iure esse Christi; siquidem et illa eius unius morte nobis sunt parta, et Ipse pro potestate mediator Dei atque hominum est. Attamen, pro ea, quam diximus, dolorum atque aerumnarum Matris cum filio communione, hoc Virgini augustae datum est, ut sit *totius terrarum orbis potentissima apud unigenitum Filium suum mediatrix et conciliatrix.*[17] Fons igitur Christus est, et *de plenitudine eius nos omnes accepimus;*[18] *ex quo totum corpus compactum, et connexum per omnem iuncturam subministrationis . . . augmentum corporis facit in aedificationem sui in caritate.*[19] Maria vero, ut apte Bernardus notat, *aquaeductus* est;[20] aut etiam collum, per quod corpus cum capite iungitur itemque caput in corpus vim et virtutem exerit. *Nam ipsa est collum Capitis nostri, per quod omnia spiritualia dona corpori eius mystico communicantur.*[21] Patet itaque abesse profecto plurimum ut nos Deiparae supernaturalis gratiae efficiendae vim tribuamus, quae Dei unius est. Ea tamen, quoniam universis sanctitate praestat coniunctioneque cum Christo, atque a Christo ascita in humanae salutis opus, *de congruo*, ut aiunt, promeret nobis quae Christus *de condigno* promeruit, estque princeps largiendarum gratiarum ministra. *Sedet* Ille *ad dexteram maiestatis in excelsis;*[22] Maria vero adstat regina a dextris eius, *tutissimum cunctorum pericli-*

[15] S. Bonav. I. Sent. d. 48, ad Litt. dub. 4.
[16] Eadmeri Mon. *De Excellentia Virg. Mariae*, c. 9.
[17] Pius IX in Bull. *Ineffabilis*,
[18] Ioann i, 16.
[19] Ephes. iv, 16.
[20] Serm. de temp, in Nativ. B. V., *de Aquaeductu*, n. 4.
[21] S. Bernardin. Sen.; Quadrag. *de Evangelio aeterno*, Serm. x, a. 3, c. 3.
[22] Hebr. i, 3.

tantium perfugium et fidissima auxiliatrix, ut nihil sit timendum nihilque desperandum ipsa duce, ipsa auspice, ipsa propitia, ipsa protegente.[23]

His positis, ut ad propositum redeamus, cui Nos non iure recteque affirmasse videbimur, Mariam, quae a Nazarethana domo ad *Calvariae locum* assiduam se Iesu comitem dedit, eiusque arcana cordis ut nemo alius novit, ac thesauros promeritorum eius materno veluti iure administrat, maximo certissimoque esse adiumento ad Christi notitiam atque amorem? Nimium scilicet haec comprobantur ex dolenda eorum ratione, qui, aut daemonis astu aut falsis opinionibus, adiutricem Virginem praeterire se posse autumant! Miseri atque infelices, praetexunt se Mariam negligere, honorem ut Christo habeant: ignorant tamen non *inveniri puerum nisi cum Maria matre eius.*

Quae cum ita sint, huc Nos, Venerabiles Fratres, spectare primum volumus, quae modo ubique apparantur sollemnia Mariae sanctae ab origine immaculatae. Nullus equidem honor Mariae optabilior, nullus iucundior quam ut noscamus rite et amemus Iesum. Sint igitur fidelium celebritates in templis, sint festi apparatus, sint laetitiae civitatum; quae res omnes non mediocres usus afferunt ad pietatem fovendam. Verumtamen nisi his voluntas animi accedat, formas habebimus, quae speciem tantum offerant relligionis. Has Virgo quum videat, iusta reprehensione Christi verbis in nos utetur: *Populus hic labiis me honorat: cor autem eorum longe est a me.*[24]

Nam ea demum est germana adversus Deiparentem relligio, quae profluat animo; nihilque actio corporis habet aestimationis in hac re atque utilitatis, si sit ab actione animi seiugata. Quae quidem actio eo unice pertineat necesse est, ut divini Mariae Filii mandatis penitus obtemperemus. Nam si amor verus is tantum est, qui valeat ad voluntates iungendas; nostram plane atque Matris sanctissimae parem esse voluntatem oportet, scilicet Domino Christo servire. Quae enim Virgo prudentissima, ad Canae nuptias, ministris aiebat, eadem nobis loquitur: *Quodcumque dixerit vobis facite.*[25] Verbum vero Christi est: *Si autem vis ad vitam*

[23] Pius IX in Bull. *Ineffabilis.*

[24] Matth. xv, 8.

[25] Ioann. ii, 5.

ingredi serva mandata.[26] Quapropter hoc quisque persuasum habeat: si pietas, quam in Virginem beatissimam quis profitetur, non eum a peccando retinet, vel pravos emandandi mores consilium non indit; fucatam esse pietatem ac fallacem, utpote quae proprio nativoque careat fructu.

Quae si cui forte confirmatione egere videantur, hauriri, ea commode potest ex ipso *dogmate* immaculati conceptus Deiparae. —Nam, ut catholicam *traditionem* praetermittamus, quae, aeque ac Scripturae sacrae, fons veritatis est; unde persuasio illa de immaculata Mariae Virginis Conceptione visa est, quovis tempore, adeo cum christiano sensu congruere, ut fidelium animis insita atqua innata haberi posset? *Horremus*, sic rei causam egregie explicavit Dionysius Carthusianus, *horremus enim mulierem, quae caput serpentis erat contritura quandoque ab eo contritam atque diaboli filiam fuisse matrem Domini fateri.*[27] Nequibat scilicet in christianae plebis intelligentiam id cadere, quod Christi caro, sancta, impolluta atque innocens, in Virginis utero, de carne assumpta esset, cui vel vestigio temporis, labes fuisset illata. Cur ita vero, nisi quod peccatum et Deus per infinitam oppositionem separantur? Hinc sane catholicae ubique gentes persuasum habuere, Dei Filium, antequam, natura hominum assumpta, *lavaret nos a peccatis nostris in sanguine suo*, debuisse, in primo instanti suae conceptionis, singulari gratia ac privilegio, ab omni originalis culpae labe praeservare immunem Virginem Matrem. Quoniam igitur peccatum omne usque adeo horret Deus, ut futuram Filii sui Matrem non cuiusvis modo maculae voluerit expertem, quae voluntate suscipitur; sed, munere singularissimo, intuitu meritorum Christi, illius etiam, qua omnes Adae filii, mala veluti haereditate, notamur: ecquis ambigat, primum hoc cuique officium proponi, qui Mariam obsequio demereri aveat, ut vitiosas corruptasque consuetudines emendet, et quibus in vetitum nititur, domitas habeat cupiditates?

Quod si praeterea quis velit, velle autem nullus non debet, ut sua in Virginem relligio iusta sit omnique ex parte absoluta; ulterius profecto opus est progredi, atque ad imitationem exempli eius omni ope contendere.—Divina lex est ut, qui aeternae beati-

[26] Matth. xix, 17.
[27] 3 Sent. d. 3, q. 1.

tatis potiri cupiunt, formam patientiae et sanctitatis Christi, imitando, in se exprimant. *Nam quos praescivit, et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primogenitus in multis fratribus.*[28] At quoniam ea fere est infirmitas nostra, ut tanti exemplaris amplitudine facile deterreamur; providentis Dei numine, aliud nobis est exemplar propositum, quod, quum Christo sit proximum, quantum humanae licet naturae, tum aptius congruat cum exiguitate nostra. Eiusmodi autem nullum est praeter Deiparam. *Talis enim fuit Maria*, ait ad rem sanctus Ambrosius, *ut eius unius vita omnium sit disciplina.* Ex quo recte ab eodem conficitur: *Sit igitur vobis tamquam in imagine descripta virginitas, vita Mariae, de qua velut speculo, refulget species castitatis et forma virtutis.*[29]

Quamvis autem deceat filios Matris sanctissimae nullam praeterire laudem quin imitentur; illas tamen Eiusdem virtutes ipsos fideles assequi prae ceteris desideramus, quae principes sunt ac veluti nervi atque artus christianae sapientiae: fidem inquimus, spem et caritatem in Deum atque homines. Quarum quidem virtutum fulgore etsi nulla, in Virgine, vitae pars caruit; maxime tamen eo tempore enituit, quum nato emorienti adstitit.—Agitur in crucem Iesus, eique in maledictis obiicitur *quia filium Dei se fecit.*[30] Ast illa, divinitatem in eo constantissime agnoscit et colit. Demortuum sepulchro infert, nec tamen dubitat revicturum. Caritas porro, qua in Deum flagrat, participem *passionum Christi* sociamque efficit; cumque eo, sui veluti doloris oblita, veniam interfectoribus precatur, quamvis hi obfirmate inclamant: *Sanguis eius super nos, et super filios nostros.*[31]

Sed ne immaculati Virginis conceptus, qui nobis caussa scribendi est, contemplationem deseruisse videamur, quam is magna atque propria importat adiumenta ad has ipsas retinendas virtutes riteque colendas!—Et revera, quaenam osores fidei initia ponunt tantos quoquoversus errores spargendi, quibus apud multos fides ipsa nutat? Negant nimirum hominem peccato lapsum suoque de gradu aliquando deiectum. Hinc originalem labem commentitiis rebus accensent, quaeque inde evenerunt damna; corruptam videlicet originem humanae gentis, universamque ex eo progeniem

[28] Rom. viii, 29.
[29] De Virgin., L. II, c. 2.
[30] Ioann. xix, 7.
[31] Matth. xxvii, 25.

hominum vitiatam; atque adeo mortalibus invectum malum impositamque reparatoris necessitudinem. His autem positis, pronum est intelligere nullum amplius Christo esse locum, neque ecclesiae, neque gratiae, neque ordini cuipiam qui naturam praetergrediatur; uno verbo, tota fidei aedificatio penitus labefactatur. —Atqui credant gentes ac profiteantur Mariam Virginem, primo suae conceptionis momento, omni labe fuisse immunem; iam etiam originalem noxam, hominum reparationem per Christum, evangelium, ecclesiam, ipsam denique perpetiendi legem admittant necesse est: quibus omnibus, *rationalismi* et *materialismi* quidquid est radicitus evellitur atque excutitur, manetque christianae sapientiae laus custodiendae tuendaeque veritatis.—Ad haec, commune hoc fidei hostibus vitium est, nostra praesertim aetate, ad fidem eamdem facilius eradendam animis, ut auctoritatis Ecclesiae, quin et cuiusvis in hominibus potestatis, reverentiam et obedientiam abiiciant abiiciendamque inclament. Hinc *anarchismi* exordia; quo nihil rerum ordini, tum qui ex natura est tum qui supra naturam, infestius ac pestilentius. Iamvero hanc quoque pestem, publicae pariter et christianae rei funestissimam, immaculati Deiparae conceptus delet dogma; quo nempe cogimur eam Ecclesiae tribuere potestatem cui non voluntatem animi tantum, sed mentem etiam subjicere necesse est: siquidem ex huiusmodi subiectione rationis christiana plebs Deiparam concinit: *Tota pulchra es, Maria, et macula originalis non est in te.*[32]—Sic porro rursum conficitur Virgini augustae hoc dari merito ab Ecclesia, *cunctas haereses solam interemisse in universo mundo.*

Quod si fides, ut inquit Apostolus, nihil est aliud nisi *sperandarum substantia rerum*;[33] facile quisque dabit immaculata Virginis conceptione confirmari simul fidem, simul ad spem nos erigi. Eo sane vel magis quia Virgo ipsa expers primaevae labis fuit quod Christi mater futura erat; Christi autem mater fuit, ut nobis aeternorum bonorum spes redintegraretur.

Iam ut caritatem in Deum tacitam nunc relinquamus, ecquis Immaculatae Virginis contemplatione non excitetur ad praeceptum illud sancte custodiendum, quod Iesus per antonomasiam suum dixit, scilicet ut diligamus invicem sicut ipse dilexit nos?—*Signum*

[32] Grad. Miss. in festo Imm. Concept.

[33] Hebr. XI, 1.

magnum, sic apostolus Ioannes demissum sibi divinitus visum enarrat, *signum magnum apparuit in caelo: Mulier amicta sole, et luna sub pedibus eius, et in capite eius corona stellarum duodecim.*[34] Nullus autem ignorat, mulierem illam, Virginem Mariam significasse, quae caput nostrum integra peperit. Sequitur porro Apostolus: *Et in utero habens, clamabat parturiens, et cruciabatur ut pariat.*[35] Vidit igitur Ioannes sanctissimam Dei Matrem aeterna iam beatitata fruentem, et tamen ex arcano quodam partu laborantem. Quonam autem partu? Nostrum plane, qui exilio adhuc detenti, ad perfectam Dei caritatem sempiternamque felicitatem gignendi adhuc sumus. Parientis vero labor studium atque amorem indicat, quo Virgo, in caelesti sede, vigilat assiduaque prece contendit ut electorum numerus expleatur.

Eamdem hanc caritatem ut omnes nitantur assequi quotquot ubique christiano nomine censentur vehementer optamus, occasione hac praesertim arrepta immaculati Deiparae conceptus solemnius celebrandi. Quam modo acriter efferateque Christus impetitur atque ab eo condita religio sanctissima! quam idcirco praesens multis periculum iniicitur, ne gliscentibus erroribus ducti, a fide desciscant! *Itaque qui se existimat stare, videat ne cadat.*[36] Simul vero prece et obsecratione humili utantur omnes ad Deum, conciliatrice Deipara, ut qui a vero aberraverint resipiscant. Experiendo quippe novimus eiusmodi precem, quae caritate funditur et Virginis sanctae imploratione fulcitur, irritam fuisse numquam. Equidem oppugnari Ecclesiam neque in posterum unquam cessabitur: *Nam oportet et haereses esse, ut et qui probati sunt, manifesti fiant in vobis.*[37] Sed nec Virgo ipsa cessabit nostris adesse rebus ut ut difficillimis, pugnamque prosequi iam inde a conceptu pugnatam, ut quotidie iterare liceat illud: *Hodie contritum est ab ea caput serpentis antiqui.*[38]

Utque caelestium gratiarum munere solito abundantius, nos iuvent ad imitationem beatissimae Virginis cum honoribus coniungendam, quos illi ampliores hunc totum annum tribuemus; atque ita propositum facilius assequamur instaurandi omnia in Christo: exemplo Decessorum usi quum Pontificatum inirent, indulgentiam extraordinem, instar Iubilaei, orbi catholico impertiri decrevimus.

[34] Apoc. XII, 1.
[35] Apoc. XII, 2.
[36] I Cor. X, 12.
[37] I Cor. XI, 19.
[38] Off. Imm. Conc. in II Vesp. ad *Magnif.*

Quamobrem de omnipotentis Dei misericordia, ac beatorum apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi atque solvendi potestate, quam Nobis Dominus, licet indignis, contulit; universis et singulis utriusque sexus christifidelibus in alma Urbe Nostra degentibus vel ad eam advenientibus, qui unam e quatuor Basilicis patriarchalibus, a Dominica prima Quadragesimae, nempe a die XXI februarii, usque ad diem II Iunii inclusive, qui erit solemnitas sanctissimi Corporis Christi, ter visitaverint; ibique per aliquod temporis spatium pro catholicae Ecclesiae atque huius Apostolicae Sedis libertate et exaltatione, pro extirpatione haeresum omniumque errantium conversione, pro christianorum Principum concordia ac totius fidelis populi pace et unitate, iuxtaque mentem Nostram pias ad Deum preces effuderint; ac semel, intra praefatum tempus, esurialibus tantum cibis utentes ieiunaverint, praeter dies in quadragesimali indulto non comprehensos; et, peccata sua confessi, sanctissimum Eucharistiae sacramentum susceperint; ceteris vero ubicumque, extra praedictam Urbem degentibus, qui ecclesiam cathedralem, si sit eo loci, vel parochialem aut, si parochialis desit, principalem, supra dicto tempore vel per tres menses etiam non continuos, Ordinariorum arbitrio, pro fidelium commodo praecise designandos, ante tamen diem VIII mensis decembris, ter visitaverint; aliaque recensita opera devote peregerint: plenissimam omnium peccatorum suorum indulgentiam concedimus et impertimus; annuentes insuper ut eiusmodi indulgentia, semel tantum lucranda, animabus, quae Deo caritate coniunctae ex hac vita migraverint, per modum suffragii applicari possit et valeat.

Concedimus praeterea ut navigantes atque iter agentes, quum primum ad sua domicilia se receperint, operibus supra notatis peractis, eamdem indulgentiam possint consequi.

Confessariis autem, actu approbatis a propriis Ordinariis, potestatem facimus ut praedicta opera, a Nobis iniuncta, in alia pietatis opera commutare valeant in favorem Regularium utriusque sexus, nec non aliorum quorumcumque qui ea praestare nequiverint, cum facultate etiam dispensandi super Communione cum pueris, qui ad eamdem suspiciendam nondum fuerint admissi.

Insuper omnibus et singulis christifidelibus tam laicis quam

ecclesiasticis sive saecularibus sive regularibus cuiusvis ordinis et instituti, etiam specialiter nominandi, licentiam concedimus et facultatem ut sibi, ad hunc effectum, eligere possint quemcumque presbyterum tam regularem quam saecularem, ex actu approbatis (qua facultate uti possint etiam moniales, novitiae aliaeque mulieres intra claustra degentes, dummodo confessarius approbatus sit pro monialibus) qui eosdem vel easdem, infra dictum temporis spatium, ad confessionem apud peragendam accedentes, cum animo praesens iubilaeum assequendi, nec non reliqua opera ad illud lucrandum necessaria adimplendi, hac vice et in foro conscientiae dumtaxat, ab excommunicationis, suspensionis aliisque ecclesiasticis sententiis et censuris, a iure vel ab homine quavis de causa latis seu inflictis, etiam Ordinariis locorum et Nobis seu Sedi Apostolicae, etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae *speciali licet modo* reservatis, nec non ab omnibus peccatis et excessibus etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae reservatis, iniuncta prius poenitentia salutari aliisque de iure iniungendis, et si de haeresi agatur, abiuratis antea et retractatis erroribus, prout de iure, absolvere; nec non vota quaecumque etiam iurata et Sedi Apostolicae reservata (castitatis) relligionis, et obligationis, quae a tertio acceptata fuerit, exceptis, in alia pia et salutaria opera commutare et cum poenitentibus eiusmodi in sacris ordinibus constituis etiam regularibus, super occulta irregularitate ad exercitium eorumdem ordinum et ad superiorum assequutionem, ob censurarum violationem dumataxat, contracta, dispensare possit et valeat.—Non intendimus autem per praesentes super alia quavis irregularitate sive ex delicto sive ex defectu, vel publica occulta aut nota aliave incapacitate aut inhabilitate quoquomodo contracta dispensare; neque etiam derogare. Constitutioni cum appositis declarationibus editae a fel. rec. Benedicto XIV, quae incipit "*Sacramentum poenitentiae*;" neque demum easdem praesentes litteras iis, qui a Nobis et Apostolica Sede, vel ab aliquo Praelato, seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti seu alias in sententias et censuras incidisse declarati, vel publice denuntiati fuerint, nisi intra praedictum tempus satisfecerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo suffragari posse et debere.

Ad haec libet adiicere, velle Nos et concedere, integrum cui-

cumque, hoc etiam Iubilaei tempore, permanere, privilegium lucrandi quasvis indulgentias, plenariis non exceptis quae a Nobis vel a Decessoribus Nostris concessae fuerint.

Finem vero, Venerabiles Fratres, scribendi facimus, spem magnam iterum testantes, qua plane ducimur, fore ut, ex hoc Iubilaei munere extraordinario, auspice Virgine Immaculata a Nobis concesso, quamplurimi, qui misere a Iesu Christo seiuncti sunt, ad eum revertantur, atque in christiano populo virtutum amor pietatisque ardor refloreat. Quinquaginta abhinc annos, quum Pius decessor beatissimam Christi Matrem ab origine labis nesciam fide catholica tenendam edixit, incredibilis, ut diximus, caelestium gratiarum copia effundi in hasce terras visa est; et, aucta in Virginem Deiparam spe, ad veterem populorum religionem magna ubique accessio est allata. Quidnam vero ampliora in posterum expectare prohibet? In funesta sane incidimus tempora; ut prophetae verbis conqueri possimus iure: *Non est enim veritas, et non est misericordia, et non est scientia Dei in terra. Maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt.*[39] Attamen, in hoc quasi malorum diluvio, iridis instar Virgo clementissima versatur ante oculos, faciendae pacis Deum inter et homines quasi arbitra. *Arcum meum ponam in nubibus, et erit signum foederis inter me et inter terram.*[40] Saeviat licet procella et caelum atra nocte occupetur; nemo animi incertus esto. Mariae adspectu placabitur Deus et parcet. *Eritque arcus in nubibus, et videbo illum, et recordabor foederis sempiterni.*[41] *Et non erunt ultra aquae diluvii ad delendum universam carnem.*[42] Profecto si Mariae, ut par est, confidimus, praesertim modo quum immaculatum eius conceptum alacriore studio celebrabimus; nunc quoque illam sentiemus esse Virginem potentissimam, *quae serpentis caput virgineo pede contrivit.*[43]

Horum munerum auspicem, Venerabiles Fratres, vobis populisque vestris apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die II Februarii MCMIV, Pontificatus Nostri anno primo.

PIUS PP. X.

[39] Os. iv, 1–2. [40] Gen. ix, 13. [41] Ib. 16.
[42] Ib. 15. [43] Off. Imm. Conc. B. M. V.

II.

S. CONGREGATIO INDULGENTIIS ET SS. RELIQUIIS PRAEPOSITA CUM S. RITUUM CONGREGATIONE PERPETUO CONJUNGITUR.

PIUS PP. X.

Motu Proprio.

Quae in Ecclesiae bonum integre provehendum spectant et ad animarum salutem valde conferre noscuntur, ea cuncta, pro Apostolici muneris sollicitudine, Pontificum decessorum vestigiis, ut par est, religiose inhaerentes. Nos etiam omni opera providere et ad exitum perducere contendimus.—Hinc fit, ut ad sacrum quoque Consilium, cuius est de Indulgentiis Sanctorumque Reliquiis cognoscere speciatim cogitationem convertamus, eique, ad diuturnam stabilemque formam fructuosius perficiendam, sedulum curarum Nostrarum officium optemus impertiri. Hoc sane permulta suadent, sed ipsa, imprimis, sacri eiusdem Consilii dignitas, iure veluti suo, maxime requirit. Vix enim attinet dicere, quanti semper momenti res sit habita, indulgentiarum thesaurum naviter inviolateque custodire, de Sanctorum Reliquiis earumque veneratione recte peragere, gravissima alia in id genus munia pie adimplere, deque normis iam statutis, ad temporum rerumque usum et necessitatem, iura declarare. Has profecto ob causas Romani Pontifices facere non potuerunt, quin, reputando experiendoque, quanto maiore valerent accuratione, huius rei prosperitati indesinenter consulerent. Nam, ut praetereamus quae Innocentius III[1] et Pius IV[2] caeterique plures, praesertim post Synodi Tridentinae decreta,[3] sapienter caverunt, neminem plane latet quas tulerint leges Clemens VIII et Clemens IX, qui de peculiari delectorum duorundam S. R. E. Cardinalium Congregatione instituenda peropportunum oppido consilium inierunt; quasque deinceps regulas Clemens XIII, Benedictus XIV, Leo XII, Pius IX et Leo XIII, datis in id haud semel Litteris, conficiendas curaverint. Scilicet, rei gravitate permoti, ut maior in hoc Apostolica evigilaret diligentia, conspiciebant apprime Antecessores Nostri de facto quidem

[1] Cap. *Cum ex eo;* De Reliq. et vener. Sanctorum.
[2] Bull. *Decet Roman. Pontif.* die 7 Nov. 1562.
[3] Conc. Trid. Sess. 21; Decr. *De Indulg.*

agi, quod, in Christiani nominis decus, permagni interesset, et ad uberem Christifidelium utilitatem pertineret potissimum. Quapropter eadem Nos impellit causa, ut partem providentiae Nostrae non postremam idem sibi opus vindicet.—Quo autem plurimum auxilii, pro sanctis Ecclesiae institutis, possit accedere, illud Nobis praecipue desiderandum animo obversatur, ut, nempe, quae arctissima quadam obiecti, spiritus, officiorum, methodique gerendae, vel identitate, vel saltem affinitate et similitudine inter se adiunguntur, ea simul in unum etiam corpus coalescere et coagmentari spectentur; prouti ratio et naturalis ordo expostulat, eventa quotidie comprobant, atque experientia perspicuae esse opportunitatis omnino confirmat. *Virtus*, enim, ut S. Thomas[4] docet, *quanto est magis unita, tanto est fortior, et per separationem minuitur.* Ac propterea, nihil finis obtinendi efficacitatem alacrius promovere dignoscitur, quam conspirantium virium cumulata possessio; nihil optima incolumitatis adiumenta in bonum melius devincit, quam reflorens voluntatum communio; nihil copiam ad fructus efferendos salutares potiorem haurit, quam facultatum in societatem adiunctio.—Porro non est cur pluribus ostendamus, huiusmodi similitudinem et affinitatem vel maxime vigere inter S. Congregationem Indulgentiis ac SS. Reliquiis praepositam et S. Rituum Congregationem, cuius id proprium est, ut de Dei et Sanctorum cultu, praecipuo sibi munere expediendo, pertractet, atque iis, quae in hanc rem obveniunt, assiduo sollerterque prospiciat. Quae cum sic se habeant, ut quod e re penitus esse censemus, id tandem a Nobis absolvatur, et spes utilitatum exploratarum, quas Romana instituta gignere nemo non videt, plenius in dies augeatur, omniaque ex votis salubrius cedant, Nos, motu proprio, certa scientiâ, causâque mature perpensâ, decernimus et statuimus, ut Congregatio Indulgentiis et SS. Reliquiis praeposita cum S. Rituum Congregatione in posterum tempus perpetuo coniungatur; salvis ex integro manentibus sui muneris, officialium et facultatum ratione et forma hucusque servatis. Hunc praeterea in finem, dilecto Filio Nostro S. R. E. Cardinali Aloisio Tripepi, ipsius Congregationis Indulgent. et SS. Reliq. Praefecto, munus etiam Pro-Praefecti S. Rituum Congregationis conferimus et demandamus. —Consiliis hisce curisque Nostris exitum, hoc praesertim temporum cursu, perutilem non defore summopere confidimus, ben-

[4] 2. 2ae Quaest. XXXVII, a. 2, ad 3.um.

ignitate annuente Dei providentissimi.—Praesens autem decretum, ratum et firmum deinceps consistere, et auctoritatis Nostrae Apostolicae robore muniri volumus, edicimus et declaramus, contrariis quibuslibet minime obstantibus.

Datum Romae apud S. Petrum, die XXVIII Ianuarii MCMIV, Pontificatus Nostri anno primo.

PIUS PP. X.

III.

De Electione Episcoporum ad Supremam S. Congregationem S. Officii avocanda.

PIUS PP. X.

Motu Proprio.

Romanis Pontificibus maximae semper curae fuit, ut singulis in orbe terrarum Ecclesiis tales praeficerentur Pastores qui probe scirent strenueque valerent tantum sustinere *onus* vel ipsis *angelicis humeris formidandum.* Ex quo factum est ut ab antiquis temporibus plura iidem ediderint, quibus vel novae pro Episcoporum felici delectu traderentur normae vel iam traditarum observantia urgeretur.

Haec inter speciali quidem recordatione digna censemus quae, ante Sacrosanctum Tridentinum Concilium, Supremus Pontifex Leo X[1], post illud vero, Xistus V[2], Gregorius XIV[3] atque Urbanus VIII[4] de qualitatibus promovendorum deque forma in eorum promotione servanda sapientissime constituerunt; Nobis tamen in primis memorare libet quae a piae memoriae Decessoribus Nostris Benedicto XIV[5] et Leone XIII[6] decreta sunt. Quorum alter methodum hac in re gravissima a priore invectam ab usu paulatim

[1] Bulla "*Supernae dispositionis*" edita 3 Nonas Maii 1514.

[2] Bulla "*Immensa*" edita 11 Kal. Febr. 1587.

[3] Bulla "*Onus*" edita Idibus Maii 1591.

[4] Instructio circa modum servandi praescriptiones Conc. Trid. et Const. "*Onus*" Greg. XIV in processibus de eligendis Episcopis, edita an. 1627.—In Conc. Trid. hac de re agitur sess. VII, cap. I; sess. XXIV, cap. 2; sess. XXV, cap. I.

[5] Bulla "*Ad Apostolicae*" edita 16 Kal. Nov. 1740, et "*Gravissimum*" edita die 18 Ian. 1757.

[6] Bulla "*Immortalis memoriae*" edita 11 Kal. Oct. 1878.

recessisse dolens, eam instaurare cogitans, inde a primo sui Pontificatus anno, Constitutione "*immortalis memoriae*" peculiarem S. R. E. Cardinalium Congregationem instituit, cuius esset, salva manente in omnibus forma et ratione in electione et confirmatione Episcoporum exterarum regionum eousque a Sancta hac Sede servata, operam suam ad promotionem praeficiendorum Italiae dioecesibus sedulo praestare.

Providentissimi huius instituti salutaribus effectibus experientia comprobatis, vix dum, licet inviti, universalis Ecclesiae gubernacula, Deo disponente, tractanda suscepimus, ad illud perficiendum provehendumque animum intendimus. Quem in finem praefatam de eligendis Italiae Episcopis a Leone XIII fundatam Congregationem, Supremae Sacrae Congregationi S. Officii, cui Ipsimet immediate praesidemus, coagmentantes, decernimus ac statuimus ut, servatis ex integro rationibus et formis quae in electione Episcoporum pro locis Sacris Congregationibus de Propaganda Fide et Negotiorum Ecclesiasticorum Extraordinariorum subiectis vel ubi peculiaribus Constitutionibus aut Concordatis res moderatur, in praesens adhibentur, ceterorum omnium Episcoporum delectus ac promotio eidem Supremae S. Officii Congregationi, veluti materia ipsius propria, deferatur.

Et quoniam huius Congregationis id proprium est, quod eius membra et officiales ad suum munus fideliter obeundum inviolatumque in omnibus et cum omnibus secretum servandum sub poena teneantur excommunicationis maioris latae sententiae, ipso facto et absque alia declaratione incurrendae, a qua nonnisi a Nobis atque a Nostris pro tempore Successoribus Romanis Pontificibus, privative etiam quoad S. Poenitentiarium ipsumque D. Cardinalem Poenitentiarium, praeterquam in articulo mortis, absolvi queant; eadem prorsus obligatione sub iisdem omnino poenis et sanctionibus teneri in posterum volumus atque expresse declaramus omnes et singulos, cuiuscumque dignitatis ac praeeminentiae sint, quos in negocio de eligendis per supradictam Supremam S. Officii Congregationem Episcopis, quovis modo, ratione vel titulo partem habere contingat.

Ut autem eidem Supremae Congregationi in gravissimo hoc expediendo negocio certa et constans norma presto foret; methodum ea in re sequendam, opportuna Instructione, singillatim de-

scribi curavimus; qua, praeter ea quae de accuratissima circa promovendorum fidem, vitam, mores prudentiamque inquisitione peragenda statuimus, in plenum vigorem revocavimus *periculum de doctrina* quod ab ipsis promovendis, habita ratione praescriptionum S. Caroli Borromaei in Conc. Prov. Mediolan. I, p. 2, omnino faciendum praecipimus.

Quae quidem omnia ut per ipsammet Supremam Congregationem S. Officii plane adimpleri valeant, mandamus denique, ad quos spectat, ut Sedium Episcopalium, ut supra non exceptarum, vacatio eidem in posterum, litteris ad ipsius Cardinalem Secretarium datis, quamprimum ac recto tramite notificetur.

Haec edicimus, declaramus, sancimus, contrariis quibuscumque non obstantibus.

Datum Romae apud S. Petrum die XVII Decembris MCMIII Pontificatus Nostri anno primo.

PIUS PP. X.

Studies and Conferences.

OUR ANALECTA.

ENCYCLICAL LETTER OF POPE PIUS X, in which the Holy Father proclaims the solemn celebration of the fiftieth anniversary of the Definition of the Immaculate Conception of the Blessed Virgin, and promulgates a Jubilee Indulgence to be gained within three months between the first Sunday in Lent and the eighth of December.

His Holiness expresses the hope that upon this occasion of the renewal of the memory of the Immaculate Conception, an echo of the holy joy which was felt by the faithful fifty years ago will be awakened in our minds, and that those magnificent scenes of a distant day, of faith and love toward the Mother of God, will be repeated. He wishes this the more because he feels that the great hopes entertained at the time of the solemn promulgation of the dogma of the Immaculate Conception will be fulfilled in the near future. He outlines the causes of gratitude which should impress us with devotion to the Blessed Virgin, naming many gifts which have been bestowed by Mary. The first and chief reason, however, which should excite to fervor is that which was insisted upon in the inaugural Encyclical, namely, that by Our Blessed Lady all mankind is united in Christ; upon her as a foundation, the noblest after Christ, rises the edifice of the faith of centuries; that through her, more than any other means, we have offered to us a way of attaining to Jesus Christ. Through Mary we arrive at the knowledge of Jesus Christ, and therefore, the Holy Father states that all solemnities, everywhere being prepared in honor of the Immaculate Conception, should have in view the knowledge and love of Christ. The acts of devotion performed during the Jubilee are not to be the mere appearances of piety—the heart and will should conspire. Homage to Mary should bring change of evil life by the imitation of her virtues, particularly those of faith, hope, and charity to God and our neighbor. In the Immaculate Conception will be found great assistance for the preservation and

right development of these virtues. Faith will be confirmed, hope aroused, and the precept of charity fulfilled.

THE PRIVILEGES AND OBLIGATIONS

connected with the Jubilee Indulgence are as follows:

To those living in Rome: A plenary indulgence is accorded to all the faithful who from the first Sunday in Lent to the second day of June shall three times visit one of the four Patriarchal Basilicas, and there pray for the Church and the Apostolic See, for the extirpation of heresies, the conversion of all in error, the concord of Christian princes, the peace and unity of the faithful, and according to the intention of the Pope, provided that, within the stated period, they shall fast once, except on days not included in the Lenten Indult, and shall go to Confession and Communion.

To those outside Rome: A plenary indulgence is offered to all who within the time above mentioned or during a space of three months, even though not continuous, to be definitely appointed by the local Ordinaries, but before the eighth of December, 1904, shall three times visit the cathedral church, or, if there be not one, the parish church, or, in the absence of this, the principal church, and devoutly fulfil the works above mentioned. This indulgence, which is to be gained only once, may be applied to the souls in purgatory.

To confessors approved by their Ordinaries, faculties are granted for commuting the above works for other works of piety. To all the faithful, without distinction, the privilege is accorded of selecting any priest among those approved, by whom they may be absolved from all censures and sins, not excepting those otherwise reserved. The said priests may commute to other works of piety vows except those of chastity, of religion, and of obligations which concern the rights of third persons. In the case of penitents in sacred orders such confessors may dispense from all irregularities contracted solely by violation of censures affecting the exercise of said orders or their promotion to higher orders.

This document does not dispense from irregularities, or from crime involving public notoriety; nor are the provisions of the Constitution *Sacramentum poenitentiae* of Benedict XIV hereby rendered void; neither does the letter apply to those who have

been publicly suspended, unless they satisfy the obligations imposed by authority within the allotted time.

Other indulgences are not revoked.

FATHER WALSH'S LETTER.

To the Editor of THE ECCLESIASTICAL REVIEW.

Rev. Dear Sir.—Your letter has brought to me from "Ignavus" his generous gift to the Society for the Propagation of the Faith and his appreciative words. The gift I have already forwarded to the General Director, Dr. Freri, to be properly credited to the diocese of the benefactor; the words I will keep for my own encouragement.

As the medium through which "Ignavus" was impressed and the missions thereby helped to the extent of one hundred dollars (possibly more—who knows?), I thank you for your own share and, through you, I thank him for the fulfilment of his charitable impulse. I regret that "Ignavus" must remain "Ignotus," but I am glad for my own satisfaction to learn who he is. The name is widely and favorably known, which certainly emphasizes still more strongly the fact that even our best and most cultured priests are not fully awake to the ever present and urgent needs of Catholic Foreign Missions.

"Ignavus" has suggested that the "REVIEW lend itself to the good work by opening a subscription list," and your footnote says very truly that the *Annals* already serve this purpose. As a matter of fact, however, there are many readers of the REVIEW, and of THE DOLPHIN, who never see the *Annals;* or who, seeing, never read them, being constantly preoccupied with other concerns, so that the stimulus which comes through the perusal of Mission news and subscription list is lost upon such. As a rule, those who read the *Annals* are already supporters of the good cause.

It has often occurred to me, that if a page of the REVIEW could be regularly devoted to Mission Notes and News, much good would result. On this page could be noted the awakened or progressive interest of our various dioceses in the work of missions, *e. g.*, diocesan appointments to missionary service, successful methods of organization, etc. Short paragraphs of news could also be given, including statistics of work accomplished in the mission fields. How many of us, even of the clergy, realize, for example, that in China alone there are nearly five hundred native Catholic priests, our brothers in Christ,

as validly ordained as we are—perhaps more worthy of the sublime office than we ourselves—that these, together with the European priests, are ministering to-day to at least 1,000,000 Catholic Chinese.

Brief items of this nature would prepare the way for an occasional article, more exhaustive in its character, which would be then more widely read, and doubtless more fully appreciated.

Perhaps, too, the REVIEW would welcome, from time to time, the insertion of a photographic object-lesson in mission results. A picture of "Japanese Nuns and Novices," recently distributed in the Archdiocese of Boston to the extent of many thousand copies, was the subject of much interested comment, and has already been decidedly fruitful in results.

In making these suggestions, I have purposely used the general title of Mission Notes, because our missionary societies for national needs might properly claim a place on this page by the side of the world-wide organization, which may well be looked upon as the generous mother of them all. Perhaps, too, the addresses of the great mission centres in the United States could be kept in the REVIEW, and also in THE DOLPHIN, for the benefit of the readers who do not know how to get in touch with these societies, or who, if they wait to learn, may fail to give.

Thanking you sincerely for the kind offer of your valuable space,

I am, fraternally yours in Christ,

JAMES ANTHONY WALSH,

Director of the "Society for the Propagation of the Faith," in the Archdiocese of Boston.

THE SIGN OF THE CROSS "SUPER TUMULUM."

Qu. Is the Sign of the Cross to be made *super tumulum* at all times before the *Requiem aeternam*, etc.? My reason for asking this is, because no mention is made in Pustet's edition of *Officium Defunct.*, *Ordo Exsequiarum*, etc., *De Officio Faciendo*, etc., *et in die tertio*, etc., p. 64; mention, however, is made on p. 66: *Deinde Celebrans faciens crucem*, etc., *dicit.*

Resp. Although the Ritual does not mention the Sign of the Cross after the *Requiem aeternam dona*, etc., at the end of the functions *super tumulum*, the Missal does so (tit. XIII, n. 4). Hence we infer that this is the rule. Van der Stappen, in his *Tractatus de*

Sepultura, whilst following this rule,[1] makes an exception in the case, where simply the black pall is spread on the floor before the altar, in place of the catafalque, as is customary in some countries.[2] "Celebrans manens ad altare conversus, sine Signo Crucis cantat *Requiem aeternam dona*," etc.

HYMNS IN THE VERNACULAR AT THE SOLEMN SERVICES OF THE CHURCH.

Qu. The Sovereign Pontiff forbids the singing of hymns in the vernacular at the public services of the Church.

From time immemorial we have sung the favorite hymns to our Blessed Lady at Benediction in the month of May and also to St. Joseph in March, and to the Sacred Heart in June. Without these our devotion would be decidedly poor, for we should have nothing to take the place of these very pleasing hymns which, as a rule, are not at all theatrical or suggestive of worldly songs. Would not the Holy Father tolerate these hymns until we can do the more grave Gregorian music in such a way as to make it attractive and really devotional?

Are women absolutely debarred from singing in church at the service?

Resp. The Holy Father has not forbidden hymns in the vernacular at public or private devotions. What he prohibits, and what has always been prohibited (though the prohibition has not always been observed), is the singing of vernacular hymns *in solemn liturgical functions.* Solemn *liturgical* functions (which are to be distinguished from solemn *devotional* functions) are those rites and ceremonies which are prescribed in the Missal, the Breviary, and the Roman Ritual. They are principally,

(1) The *Solemn Mass*, which is a continuous liturgical act; hence its rites and accompanying Latin chant must not be interrupted by any act or chant other than found in the missal.

(2) The *Canonical Office* chanted in choir, which is likewise a continuous and harmoniously combined liturgical act of adoration.

(3) The solemn sacramental acts, such as the rites of ordination, burial, etc., having rubrics and a form to be observed in their public administration.

[1] *Cf.* Qu. 273, n. 6, and Qu. 287, n. 14.

[2] Cf. *Absolutio super pannum nigrum:* Qu. 288, n. 5.

Now in all these functions, called liturgical, the Church acts and speaks; and her language is the majestic and unchanged Latin which she employed from the earliest times in her solemn worship. This language may and should indeed be interpreted so as to be fully understood by the faithful; and such is the common practice in all lands. But the prescribed liturgy must not be interfered with, altered, replaced by forms or words and sentiments chosen at the discretion of the individual. To mutilate, shorten, or lengthen them beyond the precise limits prescribed is to take liberties with the sacred function of the Church.

Hence the impropriety of chanting in choir the *translated* liturgical forms which the celebrant intones at the altar in the Latin, which is the language of the Church; or of interrupting the solemn strains of the ancient voice by the introduction of hymns, however pretty and devotional, as though the solemn utterances of our King from His tabernacle on the holy mountain required the petty interpretation of the servants attending His veiled Majesty.

It is against this impropriety that the Holy Father legislates, because it makes little of the liturgy and much of individual emotion. We may not forget that the object of our worship is to adore His presence rather than to be moved. Emotion as an incentive to devotion has indeed its place in religion, and the Church provides for its expression in proper time and place. But apart from this she maintains her solemn ritual.

Apart therefore from the liturgical act, that is to say, whenever the action does not interfere with, or obscure, or curtail or mutilate the prescribed functions of the Church speaking in the hallowed Latin tongue, the singing of hymns in the mother tongue of the faithful is not only allowed, but provided for in the legislation of the Church.

Thus devotional hymns may be sung:

1. during Low Mass;

2. before and after Solemn Mass;

3. before the Blessed Sacrament exposed, except from the *Tantum ergo* to the end of the Blessing;

4. In all other sacred services, such as Triduums, Novenas, Devotions in honor of some particular mystery or saint, etc.

With regard to the *Te Deum*, when prescribed or introduced into the service proper, it is to be chanted in Latin. But when sung after the service, it may be in the vernacular. This is because the *Te Deum* is a liturgical hymn, and whenever used in solemn service must be retained in its original form.

But as regards the character of the hymns which may be sung in the vernacular, it must be remembered that the canon which the Holy Father wishes to have applied to the use of modern music in the Church, holds good here also, namely: "modern music is admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions." Only these hymns must "contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned, even in their external forms, after the manner of profane pieces." These are the words of the Sovereign Pontiff applied to the music. They indicate the style of hymns to be used in the service, but always in such restricted form as *not to displace or alter or mutilate the prescribed liturgical forms*.

As regards the singing of women, the Holy Father does not forbid women to sing in church; he prohibits their singing in the choir, which is properly a portion of the sanctuary and must be treated as such in connection with the public service of the Church. Congregational singing, the singing of hymns by women, is quite as lawful and becoming in church, as it is in convent chapels. We must not strain the law beyond its purpose.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Mistake of the Abbé Loisy.—The Rev. T. A. Lacey has published a tract entitled *Harnack and Loisy*, with an Introductory Letter by the Right Hon. Viscount Halifax.[1] Before its publication the pamphlet had been read as a paper "before certain members of the University of Oxford."[2] It represents, therefore, the interest taken by members of the Anglican communion in the Abbé Loisy's theories and his present relation to the Roman authorities. Needless to say, both Lord Halifax and Mr. Lacey regret the intervention of ecclesiastical authority in these questions. They consider this as a mistake the Church has made; and where is Loisy's mistake? Mr. Lacey sums up Loisy's theory as a practical distinction between a "static" and a "dynamic" conception of Christ's personality. From a "static" point of view, Christ is what He was to His contemporaries and to Himself; from a "dynamic" standpoint, Christ is what He has become to the Church aided in her appreciation of Him by the successive trials to which her faith in Him has been subjected. This latter conception of Christ is really identical with Christianity. Again then, where lies the Abbé's mistake? Surely not in his distinction between the "static" and the "dynamic" conception of Christ's personality. The same distinction we may make in our appreciation of Shakespeare, and of Luther, and of St. Ignatius of Loyola. Loisy's mistake lies in overdrawing the difference between the "static" and the "dynamic" concept of Christ, in over-widening the gulf between the Christ of history and the Christ of Christianity, in constructing Christianity without its corresponding historical Christ.

2. The Question and its Answers.—The critical question therefore is, How can we reconcile the Christ of history with the Christ of Christianity? Its answers may be summed up under three head-

[1] London, 1903; Longmans. [2] November 27, 1903.

ings: anti-Christian answers, incomplete answers, and satisfactory answers.

a. *Anti-Christian Answer.* The reader remembers the position defended by Harnack in his *Wesen des Christentums.* The Berlin professor maintains that Jesus Christ does not form part of the Gospel as written by the synoptists. Similarly, W. Wrede[3] and W. Staerk endeavor to prove that Jesus never claimed to be the Messias.[4] These authors really rob our Christianity of its Christ.

b. *Incomplete Answer.* O. Schmiedel defends the historical existence of Jesus Christ and the authenticity of the principal Epistles of St. Paul. At the same time, he believes that the Apocrypha and possibly also the third and fourth Gospels were written under Buddhist influence.[5] K. Schmidt attacks Harnack's position; he defends the thesis that Jesus Christ belongs to the Gospel written by the synoptists, seeing that His teaching essentially depends on His concept of His own personality.[6] O. Holtzmann maintains against Wrede that Jesus really claimed to be the Messias.[7] Bousset too has written against Wrede. He reviews especially Wrede's explanation of Mark 9: 9, and of the second Gospel generally. The writer arrives at the conclusion that Jesus toward the end of His life, at least, openly claimed to be the Messias.[8] Finally, E. Schürer has contributed a pamphlet to this class of literature, entitled *Das Messianische Selbstbewusstsein Jesu Christi.*[9] But not one of these writers has attempted to establish a perfect link between the Christ of history and the Christ of Christianity. Their solutions of the problem are incomplete.

[3] Das Messiasgeheimnis in den Evangelien; Göttingen, 1901.

[4] Jesu Stellung zum jüdischen Messiasbegriff: *Protestantische Monatshefte*, vi, 297–309.

[5] Die Hauptprobleme der Leben Jesu-Forschung; Tübingen, 1903, Mohr; 8vo, pp. 72.

[6] Gehört Jesus in das Evangelium, wie er selbst es nach den Synoptikern verkündigt hat? *Neue kirchliche Zeitschrift*, xiii, 893–922.

[7] Das Messiasbewusstsein Jesu und seine neueste Bestreitung; Vortrag; Giessen, 1903, Ricker; 8vo, pp. 260.

[8] Das Messiasgeheimnis in den Evangelien; *Theol. Rundsch.*, v, 307–316; 347–362.

[9] Festrede; Göttingen, 1903, Vandenhoeck; 8vo, pp. 24.

c. *Satisfactory Answer.* The Dominican Father Vincent Rose contributed to the *Revue Biblique* of the years 1899 and 1900 a series of articles, *Études Évangéliques.* Later on, he collected these articles, and published them in book form, with a few additional chapters. From its first appearance the work was received with the greatest praise by all competent critics. The reader will, therefore, be glad to learn that an English translation of the book has appeared under the title, *Studies on the Gospels.*[10] Father Rose takes up the Gospels as ordinary history, abstracting entirely from their inspired character, and in eight chapters discusses some of the fundamental questions of Christianity. In order to meet the critics on their own ground, he limits himself to the three synoptic Gospels. Thus he almost forces the reader into the conviction that the Christ of history is really the Christ of the Catholic Church. The subjects of the eight chapters are: the Fourfold Gospel; the Supernatural Conception; the Kingdom of God; the Heavenly Father; the Son of man; the Son of God; the Redemption; the Empty Tomb, or the Resurrection of Jesus Christ. In the following paragraphs, we shall have something to say about each of these subjects, adding the most recent relevant literature.[11]

3. **The Fourfold Gospel.**—Father Rose seems to have written this chapter mainly against Harnack. The Berlin professor believes that our four Gospels gained their authority in the Church mainly through the impressiveness of their titles. It was in this way that they dispossessed certain previous local gospels, the bare existence of which he establishes by inference rather than by direct testimony. The learned Dominican Father points out that the highly organized condition of the Church at the date to which Harnack ascribes this process renders the theory impossible. Besides, this question has, of late, been investigated from so many points of view, that Harnack's theory amounts to a bit of critical browbeat-

[10] *Studies on the Gospels.* By the Rev. Vincent Rose, O.P., Professor in the University of Freiburg. Authorized English Translation, by Mgr. Robert Fraser, D.D., Domestic Prelate of H. H. Pius X. New York: Longmans, Green & Co. 1904.

[11] The work of translation is done fairly well. The indulgent reader will easily pardon such blemishes as a rather peculiar quotation of Acts 4: 12, which occurs on the last page of the Introduction; or the omission of ὀναρ after κάτ' in the note on p. 48.

ing.—B. Pick has written a so-called *Extra Canonical Life of Christ*,[12] in which the reader may study the difference between the contents of the canonical Gospels and the Apocrypha.—The relation of the second Gospel to the earliest Christian tradition has been studied anew by J. Weiss.[13] The author is not certain whether the second evangelist is identical with John Mark; moreover, he admits popular and legendary traditions among the sources of the Gospel.—Several new attempts have been made to solve the synoptic problem. A. Bolliger has written against the critical interpretation of the Papias fragment concerning both Matthew and Mark; at the same time, he assumes a pre-canonical Matthew, in which Matt. 1: 18-25 was wanting.[14] P. Feret,[15] and G. B. Bonaccorsi [16] and W. Hyde [17] have also tried to shed new light on the darkness involving the origin of the first three Gospels.—The following writers have extended their study to the four Gospels: W. Küppers believes that the fourth Gospel was written a little after 44 A.D.; the third Gospel he considers as a supplement of the fourth, and dates it between 53 and 57 A.D.; in the first Gospel he detects a chronological order, and dates it about 60 A.D.; according to Küppers, Mark wrote a little after 64 A.D., having Matthew and Luke before him.[18] The author defends his position in a pamphlet entitled, "Im Kampf mit der theologischen Zunft; ein Stück Lebens.[19] J. A. Robinson is more sober in his views as to the order and the dates of the four Gospels;[20] but he believes that the true ending of the second Gospel

[12] Funk & Wagnalls, 1903.

[13] Das älteste Evangelium. Ein Beitrag zum Verständnis des Markusevangeliums und der ältesten evangelischen Überlieferung; Göttingen, 1903, Vandenhoeck; 8vo, xii—414; *cf.* E. Sulze, Ein Neuer Beitrag zum Verständnis des Markus-Evang.; *Protestantische Monatshefte*, vii, 219—225.

[14] Markus der Bearbeiter des Matthäus-Evangeliums. Altes und Neues zur synoptischen Frage; Basel, 1903, C. Beck; 4to, pp. 100.

[15] Le problème synoptico-johannique; *Ann. de Philos. Chrét.*, 1903, Apr. 24-42.

[16] I tre primi Vangeli e la critica letteraria ossia la questione sinottica; *La scuola cattol.*, 1903, 99-122.

[17] Jesus' Way: an Appreciation of the Teaching in the Synoptic Gospels; London, 1903; Longmans.

[18] Neue Untersuchungen über den Quellenwert der vier Evangelien; Gr. Lichterfelde B. 1903, Runge; 8vo, v—123.

[19] Gr. Lichterf. Berlin 1903, Runge; 8vo, iv—47.

[20] The Study of the Gospels. London, 1902; Longmans; 16mo, xii—161. W. P. Armstrong reviews the book in *The Princeton Theological Review*, i, 132-136.

has been lost. P. C. Sense[21] and L. Poulin,[22] too, have re-stated the evidence for the authority of the four Gospels. But the ablest defence of the Gospels has been published by Professor Stanton, of Cambridge.[23] The author intends to devote four volumes to his subject: in Vol. I he appeals to the early use of the Gospels; Vol. II will discuss the history and composition of the synoptic Gospels; Vol. III will consider the internal character of the Fourth Gospel, and compare it with the synoptics; Vol. IV will test the veracity of the four Gospels.

4. **The Supernatural Conception.**—No one will question the fact that the Christ of Christianity was born of a Virgin, in a supernatural manner. Father Rose therefore rightly investigates whether the same privilege belongs to the Christ of history. But while the Rev. author ably conducts this main investigation, we cannot admit the validity of his reasons for the opinion that St. Luke's genealogy is that of Mary. For the first Gospel too records the Virgin-Birth, and that Jesus is the son of David can no more be proved from Luke 18: 38 than from Matt. 20: 30. Again, we do not see any good reason for assigning Matt. 22: 46 and Mark 12: 35, 37, to Christ's early teaching against the testimony of the context. The literature belonging to this question has been indicated in former issues of the REVIEW.[24] By way of supplement, however, we may add the names of the following writers: S. C. Boscawen,[25] P. W. Schmiedel,[26] H. Usener,[27] J. Bonaccorsi,[28] W. Sanday,[29] N. J. D. White,[30] B. W. Randolph,[31] F. C. Conybeare,[32]

[21] Évangiles canoniques et apocryphes; *Revue de l'hist. d. rel.*, 1903, 372–383.

[22] Conférences de Saint-Roch; Paris, 1903, Maison de la Bonne Presse; 8vo, xlvii—279.

[23] The Gospels as Historical Documents. P. i. Early Use of the Gospels.

[24] May, 1903, p. 585 ff.; December, 1903, p. 630 f.

[25] Does the Papyrus of Kha-m-uas in the British Museum contain Early Christian Records? *Expository Times*, xiii, 525–528.

[26] Jungfraugeburt und Taufbefehl nach neuesten Textfunden; *P. M.*, vi, 85–95.

[27] Geburt und Kindheit Christi; *Zeitschrift f. neutest. Wissenschaft*, iv, 1–21.

[28] Noël: Notes d'exégèse et d'histoire; Paris, 1903, Amat; 8vo, pp. 176.

[29] The Virgin-Birth; *Expository Times*, xiv, 296–303.

[30] The Virgin-Birth; *Expositor*, vii, 198–207.

[31] Virgin-Birth and Our Lord; London, 1903, Longmans; 8vo, pp. 72. *Cf.* Die Geburtsgeschichte Christi in Luk. 1: 2; Bew. d. Glaubens, 3, F. vi, Heft 6.

[32] Three Early Doctrinal Modifications of the Text of the Gospels; *Hibbert Journ.*, i, 96–113; *cf.* J. R. Wilkinson, *ibid.*, 354–359.

and Zimmermann.[33] Many of these writers deny the historical character of the Virgin-Birth of Christ; but the array of names at least shows the general interest taken in the subject.

5. The Kingdom of God.—According to the theory of the Abbé Loisy, it was the preaching of the Kingdom of God that constituted the burden of Christ's ministry. Father Rose, therefore, examines into the theory that according to our Lord's teaching the coming of the Kingdom was to be at the end of the world, an event supposed to be close at hand. W. Bousset, too, believes that the Kingdom is of a purely eschatological character.[34] On the other hand, C. Bruston endeavors to show that Jesus in His eschatological discourse spoke of the passing away of only the ancient world.[35] J. H. Beibitz tries to derive from Matt. 24 new light for the solution of the synoptic problem.[36] Finally, S. McLanahan draws attention to eight marks of which the Kingdom of God must be possessed according to the teaching of Jesus Christ.[37] On comparing these several studies with Fr. Rose's chapter on the same subject, the reader will be struck by the superiority of the great Dominican's work.

6. The Heavenly Father.—It will be remembered that Professor Harnack reduced the "essence of Christianity" to Christ's manifestation of the Heavenly Father. He removed the Son from the Gospel; he found in the record of the evangelists only the revelation of the Father. What wonder then that Fr. Rose devotes a chapter to this special subject? Partial views of the question have been considered by other writers. J. M. King tries to reduce Christ's teaching to certain categories; God, *e. g.*, the Person of Jesus, etc.[38] Probably, van Bebber's articles are more to the point;

[33] Ev. des Lk., Kap. 1 und 2. Ein Versuch der Vermittlung zwischen Hilgenfeld und Harnack; *Theologische Studien und Kritiken*, lxxv, 247–290.

[34] Das Reich Gottes in der Predigt Jesu; *Theol. Rundsch.*, v, 397–407, 437–449.

[35] La fin du monde d'après Jésus-Christ; *Rev. Chrét.*, xv, 84–88.

[36] The End of the Age; Some Critical Notes on Matt. 24; *Expository Times*, xiii, 443–450.

[37] The Kingdom of God. A Contribution Toward a Definition Drawn from the Teachings of Jesus; *The Bible Student*, vii, 152–158.

[38] The Theology of Christ's Teaching. Introduction by J. Orr; London, 1902, Hodder, 8vo, pp. 508; cf. *Expository Times*, xiv, 231 f.

he considers the occurrence told in John 5 : 2 ff., as a miraculous testimony of the Heavenly Father in favor of his Son.[39] E. Brose attributes the *ταρακή* of the pool to the accession of the sacrificial blood flowing down from the temple-mount.[40] E. Nestle derives Bethesda from בֵּית חִסְדָּא (house of mercy) rather than from בֵּית אֶשְׁדָּא (*locus effusionis*); at the same time he favors, in John 5 : 2, the reading *κολυμβήθρᾳ*.[41] It was to be expected that Brose would not allow Nestle's position to stand unchallenged. He endeavors to establish in John 5 : 2 the reading *κολυμβήθρα* rather than *κολυμβήθρᾳ*.[42] But these differences are, after all, of minor importance.

7. The Son of Man.—Our Lord calls Himself Son of man so frequently in His dealing with both friends and foes that the exact meaning of this expression is of vital importance in the question as to Christ's opinion concerning His own Person. It is not Fr. Rose alone, nor Christian writers only who have investigated the proper meaning of the phrase Son of man. J. Halévy has considered the question from a Jewish point of view. Small wonder that he arrives at conclusions favorable to Judaism.[43] The writer defends, however, the thesis that Son of man signifies *Messie-Dieu*, and is not the mere equivalent of man, as Wellhausen had maintained.[44] G. Milligan believes that the expression, Son of man, implies both the Messiahship and the human nature of its subject.[45] P. Fiebig maintains against Wrede and Staerk that Jesus claims to be *der Mensch aus Dn. 7 : 13*.[46] W. Staerk finally came to the conclusion that the term, Son of man, ought not to be understood only in its Old Testament signification, and that it has been interpolated in those passages of the New Testament in which it applies to Jesus.[47] Bousset, too, maintains the same position.

[39] Der Teich Bethesda und die Gottheit Jesu; *Tübinger theol. Quartalschr.*, lxxxiv, 1–73; 498–573.

[40] Studien und Kritiken, lxxv, 133–140.

[41] Zeitschr. f. nt. Wissenschaft, iii, 171 f.; *Expository Times*, xiii, 332 f.

[42] Studien und Kritiken, lxxvi, 153–156.

[43] Notes évangéliques; *Revue sémitique*, x, 134–158; 213–240; 305–330.

[44] *Revue sémitique*, xi, 32–47; 122–141; 210–231.

[45] The Messianic Consciousness of Jesus; *Expositor*, v, 72–80.

[46] Der Menschensohn als Geheimname; *Protestantische Monatshefte*, vi, 431–437.

[47] Bemerkungen zum Messianitätsproblem; *Protestantische Monatshefte*, vii, 157–159.

Finally, Kirchbach has advanced the singular theory that Son of man must be taken in the meaning of "spirit of humanity."[48]

8. The Son of God.—The extreme importance of this subject is clear even to one who is not initiated into the riddles of modern criticism. Father Rose is fully conscious that he deals with a delicate question. One is really tempted to rebuke him for handling it too tenderly. The words of Gabriel at the Annunciation, of the Heavenly Father at the Baptism and the Transfiguration; of Peter at Cæsarea Philippi, of Christ Himself before the high priest are supposed to imply nothing more than the Messiasship of Jesus. Even in the Old Testament the expression, Son of God, is often understood to be the equivalent of the Messias. We will not here quarrel with Father Rose over his needless surrender of what appear to us to be perfectly safe positions. The learned Dominican Father proves Jesus' Divine Sonship from such passages as Mark 12: 1–12; Matt. 11: 27, etc. It may be of interest to learn that J. Stalker, too, understands the expressions, Son of God, Son of man, etc., in a supernatural sense.[49] J. Halévy considers the expressions, "beloved Son" and "carried into Abraham's bosom,"[50] as borrowed from the Book of Jubilees 22: 26–28.[51] In connection with this subject it may be of interest to read the article of C. Quénart, entitled *Le titre de Messie*.[52]

9. The Redemption.—In view of the fact that in recent writings the dogma of the Redemption is represented as being evolved by St. Paul rather than by the Evangelists, Fr. Rose's chapter on this subject is of more than common interest. We have referred to several recent publications on this question in a former number of the REVIEW.[53] But the matter is of such importance that the number of publications it has elicited is really legion. We barely enumerate the names of the more important writers: Werner,[54]

[48] Was lehrte Jesus? Zwei Ur-Evangelien; Berlin, 1903, Dümmler; 2 ed., 8vo, pp. xvi—343.

[49] Die Christologie Jesu, oder Was sagt Jesus Christus über sich selbst? Autorisierte Uebersetzung. Dessau, 1903, A. Haarth; 8vo; pp. viii—157.

[50] Luke 16: 22.

[51] Deux passages de l'Évangile; *Journal asiatique;* pp. xx—351.

[52] *Rev. Augustinienne;* 1903; pp. 281—292.

[53] December, 1903; pp. 633.

[54] Christi Leidensgeschichte, das Meisterwerk der göttlichen Vorsehung: Gütersloh: Bertelsmann, 1903. 8vo; pp. 106.

Cremer,[55] Denney,[56] Ritter,[57] Belser,[58] Carr,[59] Sand,[60] Morgan,[61] Cullen.[62] Here too belongs the question discussed in the opening pages of the February number of the *Expository Times*,[63] Was Christ our Substitute or our Representative?

10. The Empty Tomb, or the Resurrection of Jesus Christ.—Fr. Rose says:[64] "We concede to Harnack that the theologians reason superficially for whom Christianity rests on faith in the Resurrection. The apologist who would bring an unprepared mind to the tomb of Jesus would be inexperienced, naïve. The first proceeding of him who is invited to believe should be, it seems to us, to come in contact with Jesus Christ Himself, to study His teaching, to examine the value of the testimony which this Man gave of Himself touching His Divine origin. He will follow that life to its term, and he will at length find himself at the dawn of the Resurrection day. Then only will meditation at the mouth of the tomb be fruitful." Now, we know that the Resurrection is not the only argument for Christ's Divinity; we know, too, that the argument from the Resurrection may be rendered more striking by preliminary considerations. But we deny that the Resurrection taken alone yields but a superficial argument for Christianity. If we believe the Gospel, we believe the narrative of the Resurrection without the preceding sketch of Christ's character. If we consider ourselves at liberty to disbelieve the Gospel story concerning the Resurrection, we are free to disbelieve the Gospel account concerning the teaching of Christ. F. Manser, *e.g.*, seems to follow Fr. Rose's method, and he continues in his unbelief.[65] Rösgen, too, appears to be an advocate

[55] Gethsemane: *Ibid.* 8vo; pp. 104.

[56] Death of Christ. London: Hodder, 1903; 8vo; pp. 354.

[57] Christus der Erlöser. Wien: Oesterr. Verl., 1903; 8vo; pp. viii—304.

[58] Die Geschichte des Leidens und Sterbens, etc. Freiburg: Herder, 1903; 8vo; pp. viii–524.

[59] Hostile and Alien Evidence for Christ at Passiontide; *Expositor;* pp. vii—417–425.

[60] Le Vraie Mort de Jésus. Paris: *Inst. de bibliogr.* 18mo; pp. xxvii—187.

[61] The Death of Christ; *Expository Times;* pp. xiv--166–172.

[62] Christ's View of His Death; *The Bible Student;* pp. vii—292–302.

[63] Pp. 194 ff.

[64] Pp. 306.

[65] Was wollte Christus, etc.; Berlin, 1903, Bruer & Co.; 8vo, p. 20.

of the same method, and still his writings do not seem to be singularly effective.[66] G. Burkhardt endeavors to ornament the Resurrection story with a mass of collateral reflections; but his book will hardly please the scientific reader.[67] Kennedy has endeavored to make the Transfiguration a preparatory step to the Resurrection; but he has had no success.[68] The works of Soltau and Dobschütz hardly deserve our attention. The former practises all the artifices of the advanced critics, and the latter discriminates against the Ascension of Jesus. Such critical *tours de force* will not induce us to distinguish between the Christ of history and the Christ of dogmatic Christianity.

[66] Der Erfolg des prophetischen Wirkens Jesu Christi; *Allg. ev. luth. Kzt.*, 74–79; 98–102; 126–132; 146–147.

[67] Die Auferstehung des Herrn und seine Erscheinungen: Göttingen: Vanderhoeck.

[68] The Purpose of the Transfiguration; *Jour. of Theol. Stud.*, iv, 270 ff.

Criticisms and Notes.

L'EXÉGÈSE DE M. LOISY. Les Doctrines—Procédés. Par P. Pierre Bouvier. Deuxieme edition. Paris: Victor Retaux. 1904. Pp. 71.

L'ÉVANGILE ET EVOLUTION. Simples Remarques sur le livre de M. Loisy, "L'Évangile et l'Église." Par l'Abbé G. Oger. Paris: Ancienne Maison Ch. Douniol. 1903. Pp. 46.

The Abbé Oger gives us his estimate of the arguments adduced by Loisy against Harnack, showing from several instances how needless and at the same time subversive of authorized sacred traditions are certain concessions made by the French apologist under plea of defending Catholic doctrine. The booklet barely skims the subject; nevertheless there is a certain force in the exposition of errors touching fundamental principles in which the Abbé Loisy's contention essentially involves the student of the Gospel as the basis of the Catholic teaching regarding the "Kingdom come," the "Divinity of Christ," "Catholic Dogma," and "Christian Liturgy." A postscript reprints from the *Semaine religieuse* the notice that the Abbé Loisy had made a loyal submission to the judgment of the Archbishop of Paris by suppressing the second edition of *L'Évangile et l'Église*. The apology has proved nugatory, however, as might have been conjectured from the form in which the Abbé presented it, "s'inclinant, devant le jugement rendu, et réprouvant toutes les erreurs *qu'on a pu déduire* de son livre." Catholic loyalty demands more generous terms than these.

Père Bouvier goes more directly into the subject of the Abbé Loisy's orthodoxy, and shows very plainly how the new exegesis which has been employed in *L'Évangile et l'Église* is absolutely incompatible with the clearly defined dogmas of the Church. This becomes especially evident in the part of the Abbé's book which treats of the Sacraments. Thus he expressly denies the institution by Christ of sacramental Penance, of Extreme Unction, of Holy Orders, and the mystery of transubstantiation in the Holy Eucharist. The reasoning, specious enough and supported here and there by the absence of historical evidence for the positive claims of Tradition, is none the less contrary to the definitions of the Council of Trent which every Catholic

maintains as divinely authoritative. We need not reproduce here the Abbé's deductions—in which the *disciplina arcani* plays no little part—to convince our readers that the pronouncement of the Church's high tribunal regarding the danger and heterodoxy of M. Loisy's writings is entirely justified, quite apart from the purely disciplinary point of view. This is undeniable without making it necessary for us to endorse the somewhat unreasonable attacks of Loisy's opponents who see exaggerated forms of heresy in every page of his books. Elsewhere in this issue the reader will find a just estimate of the whole controversy.

THE PARISH PRIEST ON DUTY. A Practical Manual for Pastors, Curates, and Theological Students preparing for the Mission. I. The Sacraments. By H. J. Heuser, Professor of Theology, Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. ix—142.

The Parish Priest on Duty is not a series of pastoral experiences or reflections, but simply a manual which contains in a brief, terse, and practical form the prescribed and approved method of performing the various functions of the parish ministry. It omits all the scientific apparatus of references and various opinions of authors, and aims to set forth what the rubrics of the Church require in circumstances which make their observance commonly possible and edifying. The author has designedly avoided giving two ways of doing an act when the one way suggested is both in harmony with the liturgical law and offers no difficulty to its being so performed. Thus we obtain a certain uniformity in public functions which commends itself to common sense, because it has law for its basis and is invariably practicable. There may be differences of opinion as to the better of two ways in an action, and the author has no intention of denying the liberty which the wisdom of traditional practice implies, but he deems it a good service, especially to the younger clergy, if the one way suggested be both right and plain.

References to specific decisions of the Sacred Congregations have been advisedly omitted, although there is no statement contained in the manual for which the author has not found reliable authority. But since the book was not made to supplant the excellent text-books on Liturgy which every priest and ecclesiastical student shall need in his library, but only to serve as a practical summary of elementary knowledge necessary for the correct fulfilment of the pastoral duties,

it seemed desirable to maintain for it the simplest catechetical form. Thus, to give an illustration of the contents of the volume, the manual treats under the head of *Baptism*, the following points:

A. Baptismal Water.
B. The Holy Oils.
C. The Ceremonies of Baptism.
D. Baptism of an Infant.
E. Baptism of Several Infants together.
F. Baptism of Necessity administered—
  (*a*) in the church,
  (*b*) outside the church.
G. Supplying the Rites of Baptism.
H. Baptism of Adults.
I. Converts—
  (*a*) already baptized;
  (*b*) doubtfully baptized;
  (*c*) not baptized;
  (*d*) form of profession of faith.

Each of these points is treated in the manner of question and answer, so as to make quite clear the subsequent action required. For example, under "C. The Ceremonies of Baptism" the question occurs:

Before performing the ceremony of Baptism, what assurance must the ministering priest have regarding the child or catechumen to be baptized?

1. That the child belongs to his parish.

2. That baptism has not already been administered or attempted by reason of danger of death or other necessity.—Who administered such baptism?—How was it done?

3. What name is the catechumen to have?

4. Who are the sponsors—are they practical Catholics?

5. Do they understand—
  a. The meaning and importance of baptism?
  b. The special obligations which they contract to have the child reared in the Catholic faith?
  c. The relationship which they enter with the child? etc., etc.

It must be plain from this specimen of the method used by Fr. Heuser that the manual serves an excellent purpose in the hands of the theological examiners. Not only candidates for Holy Orders, but priests bound to attend the quinquennial examinations will find much help from so succinct a treatment of pastoral subjects.

With the same purpose of simplicity and practical usage in view, the mechanical form of the book has been given special attention. It is

a small volume, easily carried in the pocket, of light paper, with a select typography which makes the letterpress exceedingly agreeable to the eye and emphasizes the questions in a clear and readily legible way.

No doubt the critic may find something here and there to be added or altered. If, however, it is remembered that this manual is one—the first of a *series* of handbooks for the clergy of a similar character—wherein what is wanting may be supplemented, the critic will be satisfied. The editor proposes to issue in this form some ten or more volumes, dealing in an elementary way with the field of practical theology, and completing a small library, inexpensive, so as to be within the reach of clerical students of every degree in and outside the seminary. These volumes will be written by different priests, but on a uniform plan. The next book which the editor hopes to put forth is *The Church and Its Belongings*, dealing with the edifice, its architecture, essential decoration, and liturgical furniture. Other volumes in preparation are *The Ordo and the Mass—Festal, Requiem, Votive; Priestly Etiquette; The Priest's Library; Spiritual Direction*, etc., etc.

ANSWERS TO OBJECTIONS AGAINST THE CATHOLIC RELIGION. By Monsignor De Ségur. Translated by M. V. B. Printed and published by the Society of the Divine Word. Shermerville, Ill. Pp. 262.

The great influence which Monsignor Ségur, the blind prelate, exercised a generation ago upon the youth and chivalry of France, lay not only in the singular sweetness of disposition under a deep and abiding affliction, but also in the lucidity of style and sincerity of manner with which he treated religious subjects. As a rule the arguments produced against French infidelity of the last century have not had much force; they would have less now. Conversions were and are still wrought rather by prayer than by argument. But, allowing for certain differences of national temperament, we think that Ségur was better than most of the controversialists on the Continent, and that he meets the average doubt and denial in matters of religion more fairly than those apologists who wrote only for people who never really doubted their faith. Hence we welcome this little volume as a useful accession to the available store of Catholic defence. It is full of illustration, and reads easily, although, as the writer of the Introduction says: "I beg of you not to read too much at once, but read meditatively, and carefully consider the motives set before you."

The translator has wisely adapted much of the matter so as to appeal to the English-reading peruser, where the original referred to French sources of information. The book will surely prove helpful reading in many a home-circle where more erudite information would miss its purpose, especially for the young.

Literary Chat.

P. Zocchi, the eminent Roman Jesuit, has published a volume entitled the *Education of our Young Clergy*. The book aims at restoring due regard for first principles in mental and moral training. The author justly discredits the system of accommodation which would modernize the pattern of clerical life to bring it in harmony with the spirit of the times, that is to say, with its worldliness. It is not the world that is to reform the clergy, but the priest who has before him the unchangeable standard of the Gospel by which men of all classes and dispositions are to be restored to the knowledge and charity of Christ.

Among recent works on *Canon Law* a noteworthy contribution comes from the pen of Dr. Gignac, Professor at Laval University (Quebec). The first volume, *De rebus, judiciis, et poenis*, thus far issued, deals with the question of judicial and penal legislation, and is a clear and terse exposition of principles and laws. Probably the latter will require some modification in the way of an Appendix or Notes in the subsequent volume, when the First Plenary Council of Canada, which is now in preparation, shall have completed its new code of canons.

The Benzigers are publishing a new edition of Fr. Cathrein's *Socialism*. We trust it will be an actual revision allowing due weight to the more recent aspects of the subject. The same firm is to bring out a volume on Socialism by Bishop-elect Stang. It comprises in the main the material already published in THE ECCLESIASTICAL REVIEW. The most satisfactory exposition, from a scientific point of view, which has thus far appeared on the Catholic side is the series of articles by the Rev. Dr. Kerby (THE DOLPHIN). They are of the kind that may be placed not only in the hands of educated Catholics but also of those outside the Church who, appreciating the arguments of the Socialist, look for a dignified, temperate, yet clear and terse statement alike of the objections and the principles which overturn them. These papers were concluded in the March issue of THE DOLPHIN and are soon to appear in book form. In the meantime Dr. Kerby is preparing an article on "Method in Social Reform," which will appear in the May issue of the REVIEW.

It is proposed by the Clarence Mangan Memorial Committee to erect a bronze bust of the poet in some public place or park. The project has the coöperation of the Irish Literary Society of London.

Agnes Repplier has a characteristic essay, entitled "The Beggar's Pouch," in the March *Atlantic Monthly*. In this graceful and sympathetic defence of the Italian beggar, many striking passages may be found, in particular those dealing with the relations of the Church to abject poverty in Southern Europe. One which proclaims the author's love of the picturesque in contradistinction to our American idea of utility or nothing, runs as follows: ". . . these picturesque accessories of Venetian life are, for the most part, worn-out gondoliers, whose days of activity are over, and who are saved from starvation only by the semblance of service they perform. . . . The graybeards, sunning themselves on the marble steps, are as much a part of the beautiful city as are the gondoliers silhouetted against the sky, or the brown boys paddling in the water. Such old age is meagre, but not wholly forlorn. A little food keeps body and soul together, and life yields sweetness to the end."

The publication of a new Irish magazine, to be called "Dana," is announced. Its design is expressed in the following words: "Ireland lacks, more than most other countries, a body of cultured, liberal opinion using the word 'liberal' in the widest sense; so that, in this country, there is little or no discussion of religious, political, social, or art topics, conducted rationally or dispassionately."

Father Salvatore Brandi, whose numerous publications on questions touching the relations of Church and State have become a characteristic feature of the work done by the *Civiltà Cattolica*, probably the most representative magazine of Italian learning and letters, has republished in book form the articles on the juridical proprietorship of the Vatican, which have appeared in the *Civiltà* during the past months under the title *Di chi è il Vaticano?* The question became a living issue under the recent Ministry, when various utterances on the part of certain deputies in the Italian Chamber betrayed an intention of a Government faction to declare the Vatican museum and library, which contain some of the rarest treasures of art and literature, national property. This would of course be a direct violation of the Law of Guarantees which in 1870 proclaimed the Vatican as extra-territorial and independent of the Piedmontese Government. The Italian Senate, as well as the Chamber, admitted by their votes the inviolability of the Pontifical reserve, but in view of the numerous past acts of unjust confiscation of Church property under the claim of the *altum dominium* perpetrated by the executives of the Italian Government, the Holy See has no permanent guarantee that its rights will be respected. It is to frustrate any attempt to place such an act of injustice on any legal pretense that Father Brandi writes his articles. They are a masterly exposition of the historical and juridical inquiry into the rights of possession on the part of the Popes to the property of the Vatican. His method is one of appeal to reason, to their sense of right and equity, in which every fair-minded reader will side with him. Thus at least public opinion will by anticipation be led to condemn any attempt to enter the household of the Popes, and after robbing them of the patrimony entrusted to their keeping, seek to strip them of those sacred heirlooms which the sense of every age and nation has respected as intangible.

The Wisconsin *State Journal* (February 18th), under the title, "A Thoughtful View," has this to say of Mr. A. McGinley's article on "Parsifal," in the February number of THE DOLPHIN: "A. A. McGinley, of New York, in the February DOL-

PHIN, has an extremely well-written and thoughtful paper on 'Parsifal, The Religious Theme in the Drama.' The possibility of 'Parsifal' producing a genuine religious emotion is the chief question Mr. McGinley discusses, deciding that it cannot produce this 'because the one thing in life that cannot be successfully imitated is religious emotion.' At the same time he expresses himself with enthusiasm in regard to the 'splendid panorama of scenery, the imposing array of beauty in every form, enthralling music, human emotions depicted with consummate art in every tone and gesture of the actors, and all that perfect imitation could express of the ecstasy of both soul and sense in human experience.'

"No one with spiritual sensibility, he thinks, can fail to feel the inspiration of Wagner's lofty conception of human virtue, 'that beautiful idea of innocence or guilelessness proving invincible in its encounter with evil.' He considers the flaw in the interpretation of this idea is the introduction of an artificial religiousness as its setting. If the symbolism of the music drama, however, be accepted as a mere adjunct for the setting of the idea of 'Parsifal,' he believes, 'no more fault can be found with Wagner's use of such symbolism than with his use of any other accessory of the stage.' The article throughout is interesting, and one cannot help feeling that one of the great missions of 'Parsifal' is the calling forth of just such thoughtful views."

Mr. T. Le Marchant Douse has, according to the *Manchester* (Eng.) *Guardian*, scored a point against the theory of the Baconian authorship of the plays usually ascribed to Shakespeare in the study which he has published of a manuscript belonging to the Duke of Northumberland. The manuscript, which was discovered in 1867 and first published in 1870, consists of eight short pamphlets, Bacon's for the most part, which were copied out in fair hand for the Earl of Northumberland by a writing-master. The front page is covered with writing—and here lies the interest—which, among other things, contains a list of works which the copyist probably intended to include in his volume, but was prevented from fulfilling his design through some cause or other. This list contains two plays which the writer ascribes to Shakespeare. The copyist, Mr. Douse maintains, is John Davies, of Hereford, widely known in his time. He substantiates his statement by an appeal to the internal evidence of the "scribble" upon the cover, and by an examination of the handwriting which he says is conclusive. If he is correct, the existence of Shakespeare and the authorship of these two plays are attested by a contemporary.

In a criticism of Zola's novels, expressed in conversation with characteristic outspokenness, William II of Germany gave it as his opinion that the great vogue enjoyed by the French writer was not due to his powers as a story-teller, nor to the faithfulness of his portrayal of character, "but rather to the immoral and filthy things with which he poisons his writings. Now it is just Zola," continues the Emperor, "that France, at this moment, prefers to all other writers. He it is who arouses such an enthusiastic admiration, and this gives to us foreigners the right of forming a very strong opinion on the subject of the state of morals in France."

Perhaps this is sounder criticism than that contained in many labored studies written about the works of the French interpreter of naturalism.

John Oliver Hobbes (Mrs. Craigie) is to contribute the volume upon Froude to the "Modern English Writers" series of the Messrs. Black. It will be interesting

to note how this great exponent of the picturesque in historical writing, who depended largely for success upon qualities of style, will be treated by one who is herself essentially a stylist in the sense that solid thought is often sacrificed to the making of a phrase.

The *Life of Aubrey de Vere*, by Wilfrid Ward, is already partly in type and will shortly be published.

If the Roman correspondent of the London *Tablet* is correctly informed, official translations in English will be issued in the future simultaneously with the Latin text of Encyclicals. Hitherto this has been done in the case of German, French, and Italian, but Spanish and English have been strangely neglected. This inequality of conditions the Cardinal Secretary of State has resolved to remedy.

Burns & Oates are to publish a work by the late Cardinal Vaughan entitled *The Young Priest*. The manuscript, which was bequeathed to Monsignor John Vaughan, deals with the career of the priest in the first years after his ordination. The book will be welcomed as the mature advice of one who had practical experience of a critical period of life and knew whereof he spoke.

Professor Hanus, of Harvard, is about to publish a work entitled *A Modern School*. It deals principally with the College, the Academy, and promises to be a strong plea for higher education in the better sense of the word.

A similarly interesting volume has just appeared on the *Philosophy of Education*. It is a connected series of discussions on the foundations of education in the related sciences of biology, physiology, sociology, and psychology, by the Dartmouth Professor of Pedagogy, Herman Horne.

The *Encyclopædia* that deserves all-sided encouragement just now is the *New International Encyclopædia*, of Dodd, Mead & Co. They engaged a good number of Catholic editors, and the articles show the effect of their honest workmanship.

Two important works of American History are announced as in preparation by the Macmillans. They are Henry Elson's *History of the United States*, which is a compendium for general students, and the *American Colonies in the Seventeenth Century*, by Professor Osgood of Columbia University. The latter is to be an extensive study of the internal organization and relations of the colonies, without special reference to the foreign policies except in so far as they influenced their formation. The first two volumes now in press treat of the "Beginnings of Self-government" in the chartered colonies.

The now complete edition of the *Poetical Works of Christina Georgiana Rossetti*, collected by her brother William, will delight many lovers of the themes that used to rouse noble genius more than they do in our day. Dante Gabriel, the Pre-Raphaelite, best known of the three artist children of the Italian poet, Gabriele Rossetti, who transferred the gift of his muse to England, died in 1882. He left a rich legacy of paintings and poems, most of which are a reflex of the genius of Dante both in

theme and mode of presentation. William, though he made a partial translation of Dante's *Divina Commedia*, is perhaps best known as the biographer of Shelley and of Keats. Christina, less known, has done some exquisite work, such as her musings on the *Benedicite;* but a great deal of what she did remained hidden, perhaps because her modesty or love made her feel that she could or should not outshine her elder brother.

When Dr. Andrew Dickson White published his *Warfare of Science with Theology*, some years ago, Father Thomas Hughes, S.J., then engaged in historical researches at Rome, wrote a telling refutation of the work in THE ECCLESIASTICAL REVIEW, and showed very clearly that Dr. White was alike deficient in the erudition, logic, and candor, which befit the unbiassed historian. We are glad to see that Father Campbell, S.J., in *The Messenger*, takes up Dr. White's latest onslaught on historical truth, and shows that the articles on "Sarpi," in the *Atlantic Monthly*, are written in the old partisan spirit of hostility to the Catholic Church.

Books Received.

THEOLOGY AND ASCETICA.

DIE WISSENSCHAFT DER SPEZIELLEN SEELENFUEHRUNG. Von Dr. Cornelius Krieg, Profess. Univ. Freiburg, Brisg. Freiburg, and St. Louis, Mo.: B. Herder. 1904. Pp. 558. Price, $2.80 *net*.

THE CRUCIFIX, OR PIOUS MEDITATIONS. Translated from the French by Frances M. Grafton. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1904. Price, $0.65 *net*.

ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATECHISM, selected and arranged by the Rev. Francis Spirago. Professor of Theology. Supplemented, adapted to the Baltimore Catechism, and edited by the Rev. James J. Baxter, D.D., author of *Sermons from the Latins*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 596. Price, $1.50 *net*.

FROM DOUBT TO FAITH. By the Rev. F. Tournebize, S.J. Adapted from the French by the Rev. J. M. Helen. St. Louis, Mo.: B. Herder. Pp. 89. Price, $0.30 *net*.

LE CODE DE BONHEUR DU MAITRE. Conférences Quadragésimales. Par L'Abbé Th. Besnard. Paris: P. Lethielleux. 1904. Pp. xii—242. Prix, 2 fr. 50.

EXPOSITION DE LA MORALE CATHOLIQUE. Le Fondement de la Morale La Béatitude. Conférences et Retraite données à Notre Dame de Paris, durant le Carême. 1903. Par F. Janvier. Paris: P. Lethielleux. 1904. Pp. 360. Prix, 4 frs.

NEW LIGHT ON THE LIFE OF JESUS. By Charles Augustus Briggs, D.D., D.Litt., Edward Robinson, Professor of Biblical Theology, Union Theological Seminary, New York. New York: Charles Scribner's Sons. 1904. Pp. xiii—196.

LETTERS FROM THE BELOVED CITY. To S. B. from Philip. London, New York, Bombay: Longmans, Green & Co. 1904. Pp. 134. Price, $1.20.

ANSWERS TO OBJECTIONS AGAINST THE CATHOLIC RELIGION. By Monsignor De Ségur. Translated by M. V. B. Shermerville, Ill.: Society of the Divine Word. 1904. Pp. 262.

PASTORAL LETTER, on The Authority of the Church. By the Right Rev. W. H. O'Connell, Bishop of Portland, Maine. 1904.

SHORT INSTRUCTIONS, or, Meditations on the Gospels. By the Rev. William T. Conklin. New York: Christian Press Association Publishing Company. 1904. Pp. 312. Price, $0.75 *net*.

THE SYMBOL IN SERMONS. A Series of Twenty-five Short Sermons on the Articles of the Creed. A Companion Volume to *The Symbol of the Apostles*. By the Very Rev. Alex. MacDonald, D.D., Vicar-General of the Diocese of Antigonish, Nova Scotia. New York: Christian Press Association Publishing Company. 1903. Pp. 214. Price, $0.60 *net*.

LITURGICAL.

OFFICIUM MAJORIS HEBDOMADAE a Dominica in Palmis usque ad Sabbatum in Albis, juxta ordinem Breviarii, Missalis et Pontificalis Romani, cum Cantu ex editionibus authenticis quas curavit Sacrorum Rituum Congregatio. Cum approbatione S. Rit. Congregationis. Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Sumpt. et Typis Frid. Pustet. 1904. Pp. 490. Pretium, $1.50 *net*.

SACRAE LITURGIAE COMPENDIUM. Opera F—X. Coppin, Eccl. Torn. Canon. Honor; L. Stimart, in Semin. Torn. S. Liturgiae Prof., sedulo recognitum novissimae rubicarum reformationi et recentissimis S. R. C. Decretis accommodatum novoque ordine digestum. Editio altera. Tornaci: H. and L. Casterman. 1904. Pp. xix—619.

HISTORY.

JUBILEE HISTORY OF THE CATHOLIC CHURCH IN PHILADELPHIA. THE LIFE OF MOST REVEREND PATRICK JOHN RYAN, D.D., LL.D., Archbishop of Philadelphia, and Record of his Golden Jubilee. By the Rev. J. L. J. Kirlin. Part I. Philadelphia: The Gibbons Publishing Company. 1903. Pp. 165.

PIPPO BUONO. A Simple Life of Saint Philip. With sixty-three Illustrations. Edited by Ralph Francis Kerr, of the Oratory. St. Louis: B. Herder; London: Harrison and Sons. Pp. 197. Quarto. Price, $1.35.

THE CATHOLIC CHURCH IN NEW JERSEY. By the Rev. Joseph M. Flynn, M.R., V.E.. Rector of the Church of the Assumption of the B. V. M., Morristown, N. J. Morristown, N. J. 1904. Pp. xiii—695.

THE CAMBRIDGE MODERN HISTORY. Planned by the late Lord Acton, LL.D., Regius Professor of Modern History; edited by A. W. Ward, Litt.D., G. W. Prothero, Litt.D., Stanley Leathes, M.A. Volume II: The Reformation. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. xxvi—887. Price, $4.00 *net*.

BELLES-LETTRES.

MATER MEA: THOUGHTS FOR MARY'S CHILDREN. Written and Compiled by Madame Cecilia, Religious of St. Andrew's Convent, Streatham. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1904. Price, $0.55 *net*.

THE SCHOOL OF THE HEART. By Margaret Fletcher, author of *Light for New Times*. London, New York and Bombay: Longmans, Green & Co. 1904. Pp. 109. Price, $1.00.

THE PHILOSOPHY OF ELOQUENCE. By Don Antonio de Capmany, Member of the Royal Academy of History, and the Royal Academy of Literature, Seville. Published at Madrid in 1777. Translated from the Spanish by the Rev. W. McLoughlin, Mount Melleray Abbey, near Cappoquin, Co. Waterford, Ireland. Dublin: James Duffey & Co., Ltd. 1903. Pp. xxviii–318. Price 3 shillings sixpence.

LA MEROPE. Tragoedia illustrissimi poetae Veronensis marchionis Francisci Scipionis Maffei quam ex italico sermone in linguam sacram classicam convertit celeber poeta Mantuanus Samuel Aaron Romanelli, nunc primum cum praefatione et notis in lucem edita e manuscripto autographo translatoris existente in bibliotheca privata Editoris Dris P. Thomae Aq. Weikert, O.S.B., publ. in Collegio S. Anselmi de Urbe ling. Orient. prof., Consultoris Commissionis Biblicae. Fridericus Pustet, Pontificalis Bibliopola, Romae, Ratisbonae, Neo-Eboraci. 1904. Pp. xvi—205. Pretium, 7 francs.

FICTION.

TWO LITTLE GIRLS. A Story for Children. By Lilian Mack. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

THE GREAT CAPTAIN. A Story of the Days of Sir Walter Raleigh. By Katherine Tynan Hinkson, author of *The Golden Lily*, *The Queen's Page*, *Her Father's Daughter*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

THE YOUNG COLOR GUARD; or, Tommy Collins at Santiago. By Mary G. Bonesteel. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Price, $0.45.

THE HALDEMAN CHILDREN. By Mary E. Mannix, author of *As true as Gold*, *Pancho and Panchita*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1904.

CYRIL WESTWARD. The Story of a Grave Decision. By Heny Patrick Russell, late Vicar of St. Stephen's, Davenport. London and Leamington: Art and Book Company; New York, Cincinnati, Chicago: Benziger Brothers. 1903.

MISCELLANEOUS.

LA GERARCHIA CATTOLICA. La Famiglia e la Capella Pontificia. Con Appendice. Edizione ufficiale pubblicata il 15 Gennaio, 1904. Roma: Tipografia Vaticana 1904. Pp. 602.

LE CANADA ECCLESIASTIQUE. Almanach annuaire du Clergé Canadien pour l'anneé 1904. La Cie Cadieux et Derome. Pp. 348.

DI CHI È IL VATICANO? Note Storiche e Giuridiche. Per R. P. Salvatore M. Brandi, S.J. Roma: Civiltà Cattolica. Via Ripetta, 246. 1904. Pp. 72.

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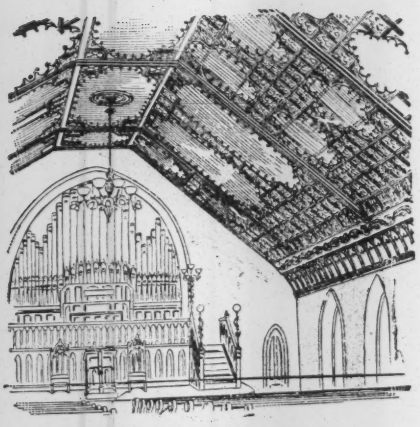

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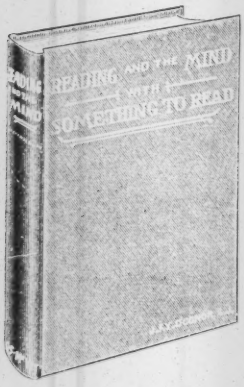

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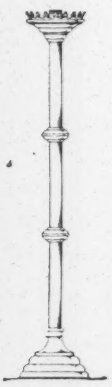

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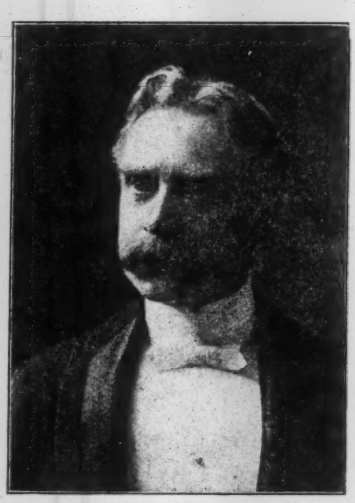

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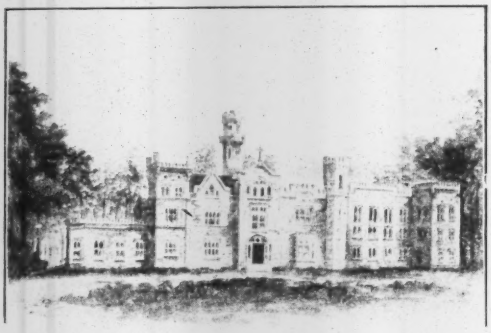

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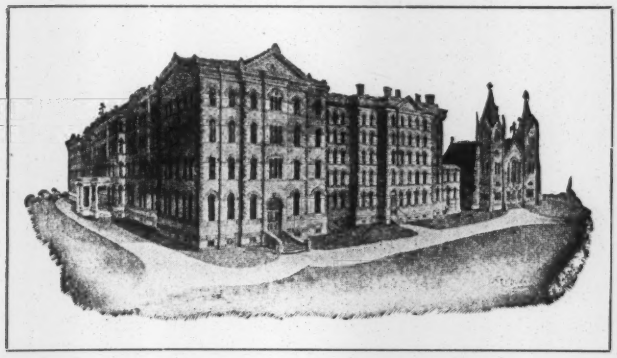

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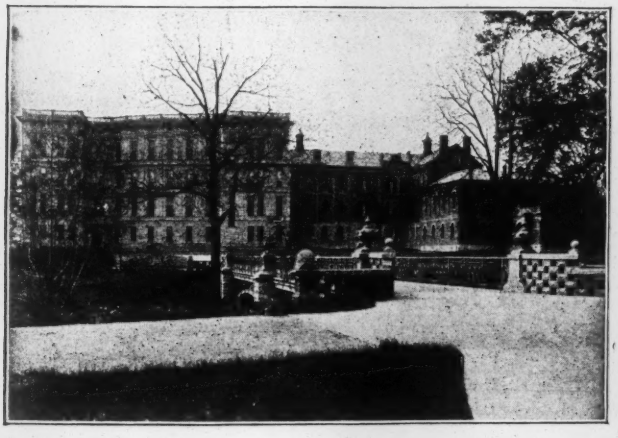

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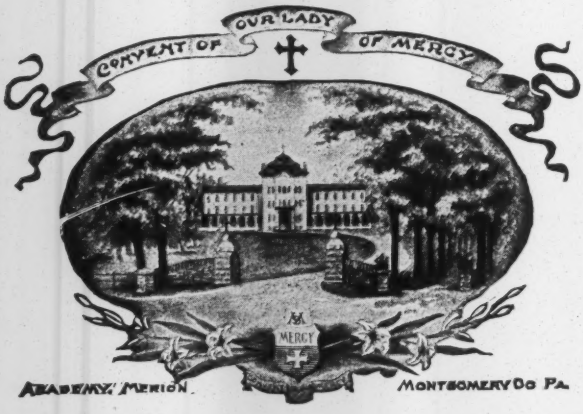

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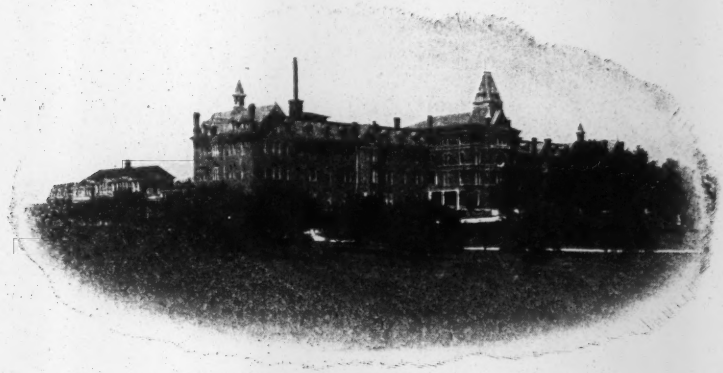

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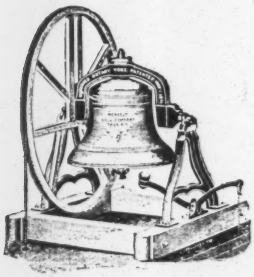

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THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. X.—(XXX).—JUNE, 1904.—NO. 6

STYLES OF CHURCH ARCHITECTURE.[1]

THERE is no such thing as a style of architecture distinctly ecclesiastical. What goes by that name is simply ordinary secular architecture applied to ecclesiastical purposes. The Church never had a style of her own. When she needed a sacred edifice, she turned to the architects and builders at her command, and they in turn carried out her wishes according to the established rules and methods of the period.

Styles in architecture are a living growth, consequently ever changing, proceeding from one another by a sort of lineal descent, each style being only a modification of the one that went before it, and the most recent exhibiting unmistakable traces of the most ancient. Modern architecture is an imitation of the ancient forms. The architecture of the Middle Ages proceeds from that of the Roman, and the Roman architecture owes its most beautiful and striking features to that of the Greeks.

GREEK.

Greek architecture aimed at external beauty. Its characteristic edifices consisted of four walls surrounded by a row of columns, forming a quadrangular portico or peristyle. The columns were crowned and bound together on top by an entablature, which sustained the roof, and the gables at each end became the triangular enclosure known by the name of pediments. The essential

[1] This article is in the main a summary of studies on the subject of Church Architecture written for THE ECCLESIASTICAL REVIEW by the late Very Rev. Dr. John Hogan, and published originally in these pages during 1899 and 1900.